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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE DEVELOPMENT OF THE IDEA OF IMMORTALITY AND  
RESURRECTION IN THE OLD TESTAMENT

Submitted by

John Abbott Redmond

(A.B., Syracuse University, 1928)

In partial fulfilment of requirements for  
the degree of Master of Arts

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## THE DEVELOPMENT OF THE IDEA OF IMMORTALITY AND RESURRECTION IN THE OLD TESTAMENT

### Chapter I.

#### RELIGION of the EARLY HEBREWS

##### A. The Contribution of Semitic Animism and Ancestor Worship:

The religious beliefs of the Semitic race preceding the early Hebrews are regarded as having been largely animistic in character. These peoples maintained a strong interest in the spirits of deceased ancestors. The interest and veneration displayed in this connection developed into a system, or systems, of Ancestor Worship. Animism is in itself the belief in the activity of the spirits of relatives who have recently become deceased. Ancestor worship appears to regard the departed as in some sense still alive: "They shared in all the vicissitudes of their posterity, and possessed superhuman powers to benefit or injure."<sup>1</sup> To these lingering spirits the surviving members of the family offered sacrifices. Here the son and heir of the deceased played an important part. If a man died leaving no male offspring the difficulty might be overcome by the adoption of a son, who on being adopted would take upon himself all of the obligations attached to a legitimate male heir. The influence of this custom is expressed as late as the time of Abraham; Eliezer

1. Encycl. Biblica, Vol. II, Article "Eschatology", p. 1336.



THE DEVELOPMENT OF THE IDEA OF IMMORTALITY  
AND REBIRTH IN THE OLD TESTAMENT

Chapter I.

RELIGION OF THE EARLY HEBREWS

A. The Contribution of Jewish Religion and Jewish Thought

The religious beliefs of the Jewish race preceding the early Hebrews are regarded as having been largely embodied in character. These people maintained a strong interest in the spirit of the deceased ancestors. The interest and reverence displayed in this connection developed into a system of worship, of ancestor worship. Ancestor is in itself the belief in the activity of the spirits of relatives who have recently become deceased. Ancestor worship appears to regard the departed as in some sense still living. They stated to all the vicissitudes of their posterity, and possessed supernatural power to benefit or injure. In these interesting spirits the surviving members of the family believed in sacrifices. Here the son and heir of the deceased played an important part. If a son died leaving no wife or children, the difficulty might be overcome by the adoption of a son, and on being adopted would take upon himself all of the obligations attached to a legitimate male heir. The influence of this custom is expressed as late as the time of Jeremiah, when



being considered as the heir of Abraham in the event of Abraham having no son (Gen.15:2 f.).

An argument considered to be strongly in favor of the prevalence of Ancestor Worship, shading over into the customs of the early Hebrews, is that based upon the existence of the levirate marriage (Deut. 25:5 ff.). The aim of this practice was to provide a successor for the deceased who possessed no male heir. The custom seems to be presupposed in Gen. 38:8 ff.; and in Gen. 38:26 "this law appears to be assumed as in force."<sup>1</sup>

The worship of the Teraphim argues strongly in favor of Ancestor Worship (Ex.21:2-6). The Teraphim may have been household gods probably images of the ancestors. Professor Charles says, "The teraphim mentioned in Gen. 35:4 were clearly gods."<sup>2</sup> This conclusion appears doubtful. The data here is not sufficient for such a positive conclusion.

Burial of the departed was of very great importance. The deceased must be interred in the family grave. Hence the statement that a man was gathered unto his fathers (Gen.15:15; Judg.2:10). The departed must be placed in the society of his ancestors. In this connection another suggestion of Ancestor Worship among the early Hebrews may be derived from the apparent importance attached to them (Gen.23:3 ff; 25:9; 35:29; 49:29 ff.; 50:12 f.).

1. Encyl. Biblica, Vol.II, Article "Eschatology", p.1138.

2. Charles, R. H. - A Critical Study of the Doctrine of a Future Life, p.21.







It is evident that the early Semites believed that the spirits of the dead retained in large measure their former intellectual powers. They also believed in the acquisition of new and superhuman powers by disembodied spirits. They could move at will from place to place, and could take possession of inanimate objects and use these as they would their own bodies. Among the Arabs, a heap of stones, or a standing stone, was believed to be occupied by the dead just as similar stones in the sanctuaries were occupied by the gods. The Babylonians provided statues at the entrances to temples and houses as residences for the ghosts. Spirits could also take possession of living men. The Babylonians also believed that the troubled ghost of the unburied, or of one who had died an unnatural death, might enter the body of any person with whom it had established chance relations in life, and then might cause disease and pain. Among the Arabs the soul of a murdered man was believed to thirst for the blood of his slayer. The Babylonian ghosts frequently appeared in houses and omens were drawn from these manifestations.

The Semites agreed with other primitive peoples in thinking that with the loss of the body the soul lost many of its powers. Disembodied spirits were conceived as feeble, intangible beings, bereft of the sense perceptions which belonged to the physical organism. The names "breath", "wind", "shadow", "echo", that were applied to ghosts suggested their



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Their own bodies, among the Aka, a heap of stones, or a

straw mat, was believed to be occupied by the dead just

as similar stones in the neighborhood were occupied by the

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the soul of a murdered man was believed to haunt for the

ghost of his neighbor. The Babylonians thought that the

ghosts of the dead were driven from their habitations

by the demons which entered with other primitive beings in

the belief that with the loss of the body the soul lost some of

its powers. Disembodied spirits were conceived as feeble

infinite beings, part of the same substance which be-

longed to the physical organism. The name "ghost", "spirit",

"soul", "ether", "soul", "soul", "soul", "soul", "soul", "soul",

ethereal nature. The disembodied spirit was believed to maintain a relationship, with its dead body, to the degree that the corpse or the grave continued to be the chief seat of its activity.

In Arabia the name "hama" (skull) applied to the departed indicates that they were associated with their mortal remains. Many of the "Jinn" lived in graveyards or in regions where all the inhabitants have died. They loved decay and foul smells. Without burial the spirits of the dead could not rest. Among the numerous classes of evil spirits in Babylonia none were more dreaded than ghosts of the unburied. By both Babylonians and Assyrians burial was refused to enemies; the dead bodies were cast out to be devoured by beasts and birds. Among the Arabs burial was a necessity without which the spirit could not rest. Cremation was considered no less dreadful than the burning of the living body. Burial was the universal Semitic custom. The Arabs broke the cooking-pot and dishes of the deceased, and his camel was lamed and tethered near the grave to die of starvation.

The belief that spirits of the dead could be called up by magic arts to assist the living, or to reveal the future, was held in common by many ancient peoples. The Arab magician had his "follower" and his "familiar spirit". In Babylonia "raiser of the departed spirit" was the standing title of the necromancer. Saul, the Israelite, in a much weakened condition





and in a desperate situation sought a woman with a "familiar spirit." (I Sam.28:7). Here the ghost of Samuel was raised up possessing the characteristics and form by which he was known in life. In the nature of the case the woman recognized the ghost of Samuel but failed to know Saul.

In Babylonia and Assyria the activity of spirits of the dead was entirely maleficent. They came forth from the grave to kill and to destroy. Offerings were made at their tombs in an attempt to cause them to refrain from harm. Positive good was never expected from them.

The early Hebrews, like other Semites, believed that ghosts, like gods, could take possession of stones or images. Heaps of stones were placed over the graves of Achan(Josh.7:26) and Absalom (II Sam.18:17) that their ghosts might remain in them and trouble Israel no longer. Of the idea that spirits could take possession of men, causing disease, insanity, or inspiration, a survival is seen among the Hebrews in the fact that disease such as leprosy rendered one ceremonically unclean(Num.5:2; II K.7:3). The dead were believed to retain the semblance of their former bodies, and to be able to appear not only to one another but also to the living (Is.14:9 ff; I Sam.28:14).

The mourning customs in Israel are also in accordance with the idea of surviving elements of Ancestor Worship. Reverence for the dead is indicated, and a dependent attitude toward the dead is suggested in the mourner girding himself with





sackcloth. (I Kings 20:31; II Sam. 3:31; Is. 3:24; 15:3; 22:12; Jer. 6:26). The sackcloth was also laid on the loins (Gen. 37:34; Jer. 48:37). This sackcloth custom suggests a submissive attitude on the part of the living in honor of a superior dead. In II Sam. 15:30 and Ezek. 24:17 the mourner removed his shoes as in approaching a holy place of worship (cf. Exod. 3:5,6). The holy place is connected with the dead. It was also a custom that mourners would cut off their hair. (Is. 22:12; Jer. 7:29; Mic. 1:16; Ezek. 7:18; 27:31). Beards were removed (Jer. 41:5); and baldness between the eyes was a feature (Deut. 14:1,2). A still more drastic operation was the practice of cutting the flesh in the event of a member of the family becoming deceased. This rite was forbidden later by Hebrew law. (Deut. 14:1; Lev. 19:28). By these practices mourners believed that they were displaying reverence for the dead.

#### B. The Idea of Man:

The religion of the early Hebrews developed in later Israel became decidedly theocentric; not anthropocentric. Nevertheless, in the Old Testament there is large survival of primitive ideas regarding man.

The early Hebrews naturally would recognize a distinct difference between a dead and a living man. When a man became deceased obviously something had gone out of him.





This something in its passing left the physical organism senseless and cold. A dead body never breathed--the breath (ruach), or wind had departed. Thus the psychic element of man's nature was conceived to be breath or wind. The living man was the result of the union and harmonized integration of the dust of the earth (aphar) and the wind (ruach). Thus man's living body (basar) was conceived to be something more than a mere physical mechanism. In reality, it was considered to be infinitely more than the union of dust and wind; it was a new substance; it was a living soul (nephesh). This living soul was conscious; and consciousness would seem to be ascribed to the human body as a whole. The Hebrews possessed no direct knowledge of the nervous system. At the same time, however, there is a psychic aspect in the conception of a human being. Man sins (Eccl.5:6); he trembles with fear (Psa. 119:120); he suffers (Eccl.11:10); he lives trustfully (Psa.16:9); he longs (Psa.63:1); and he sings for joy (Psa. 84:2). In a similar fashion psychic processes were carried on by individual sense-organs. The ear sought knowledge (Prov.18:15); and bestowed blessings (Job 29:11). The eye was humble (Job 22:29), evil (Prov. 23:6), proud (Psa.131:1), and unsatisfied (Eccl. 1:8; Prov. 27:20). Also, the tongue framed deceits and devised mischiefs (Psa.50:19; 52:2). A very close connection between the physical and psychical



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turned deceit and devised mischief (Prov. 10:10; Eccl. 10:12).  
Very close connection between the physical and psychic

was maintained. So intimate an association was believed to exist between the physiological and psychological that many ancient peoples believed that to eat the flesh of an animal or man would give to the eater the intellectual and moral qualities of the animal which he had eaten.

The center of the conscious life of the Hebrew was the "heart". From this central position the intellectual and some emotional aspects of man's nature were generated. The Deuteronomic writer expresses the thought of the complete personality of the man when he says "Thou shalt love Yahweh thy God with all thy heart, with all thy 'nephesh' and with all thy might"(Deut.6: 5 ).

The Hebrew conception of soul and flesh was that they were very closely connected and at the same time considered separately. Flesh was used for food and sacrifice, and nowhere is it in itself considered to be evil. In Ezek. 36:26 flesh is held as a symbol of tenderness and sensitiveness. A clear distinction between flesh and spirit is made by Isaiah (Is.31:3). "The Hebrew 'nephesh' might originate in connection with the body and disappear with it, yet it was conceived of as a distinct substance or entity."<sup>1</sup> The soul was rooted in "Ruach" or spirit, while the flesh had its origin in matter, or dust. At the same time it must be appreciated that the soul and flesh were not only associated but as has

1. Knudson, A.C.--The Religious Teachings of the Old Test.p.222.



the relationship between the physical and psychological aspects of the human mind. The physical aspects of the mind are those which can be observed and measured, while the psychological aspects are those which cannot be observed and measured. The relationship between the two is a complex one, and it is the purpose of this paper to explore it.

The physical aspects of the mind are those which can be observed and measured. These include the structure and function of the brain, the senses, and the motor system. The psychological aspects of the mind are those which cannot be observed and measured. These include the mind, the emotions, and the personality. The relationship between the two is a complex one, and it is the purpose of this paper to explore it.

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been noted, they were mutually dependent upon each other.

So far it has been assumed that man consists of two parts--body and soul. This dichotomous view existed only for a time. In the days of Moses, according to Old Testament tradition, that which gave **man** life was the **breath** of God (Gen. 2:7). This is at too early a period for any clear distinction between soul and spirit. The dichotomous view may have developed through Semitic heathenism; and persisted until the prophets began to fight it.

Trichotomy, a more complex view and considered as a later development than dichotomy, held that man consisted of three parts: besides the flesh there is "nephesh" and "ruach". Here soul and spirit are quite different. The difference becomes most evident at death when the soul, robbed of every vital function descends into Sheol and practically ceases to exist. The spirit does not die but merely leaves the body and returns to God who gave it. (Psalms 146:4). The exact difference between these two elements is not clearly determined. According to Professor Charles "In the account of the relation of 'soul' to 'body' and 'spirit' in Gen.2 f. the 'spirit' has become quite distinct from the 'soul' in essence and origin. It is the divine element in man. According to the older view the difference was one of function,





hardly of essence, certainly not of origin."<sup>1</sup> Davidson in considering the subject matter of Gen. 2:7 says "All that seems in question here is just the giving of vitality to man. There seems no allusion to man's immaterial being, to his spiritual element. It is a picture of his endowment with vitality. Vitality is communicated by God, and he is here pictorially represented as communicating it by breathing into man's nostrils that breath which is the sign of life."<sup>2</sup> Dean Knudson holds "that 'ruach' did not denote a third element in human nature, distinct from the 'nephesh,' is evident from the fact that it is often used synonymously with 'nephesh' as a designation both of the principle of vitality (Gen.6:17; 45:27; Judg.15:19; I Sam. 30:12; Ezek. 37:5; Psa. 104:29) and the resultant psychical life (Isa. 26:9; Exod. 28:3; Psa. 51:12; Judg.8:13; Isa. 19:14; Prov. 16:18)."<sup>3</sup>

Besides their beliefs regarding "soul" and "spirit" the Hebrews held the "heart" (leb or lebab) to be closely associated with man's inner life. It might be noted that with the flowing out of a man's blood the life of the man at the same time disappeared. The heart was considered the central organ of the blood; therefore the heart and the life must be intimately related. Of course, no circulatory system of the blood

1. Charles, R. H.--Encl. Biblica, Vol.II, p. 1342.

2. Davidson, A. B. --Theology of the Old Testament, p. 194.

3. Knudson, A.G.--Religious Teaching of the Old Testament, p.229.



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 Job 34:14; 35:11; 36:13; 37:36; 42:12; Ps. 138:1; Prov.  
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1. The Hebrew word "heart" (leb or lebab) is so closely  
 associated with man's inner life. It might be noted that with  
 the living out of a man's life the life of the man at the same  
 time disappears. The heart was considered the vital organ  
 of the blood; therefore the heart and the life were so inti-  
 mately related. Of course, the circulatory system of the blood  
 1. The Hebrew word "heart" (leb or lebab) is so closely  
 2. The Hebrew word "heart" (leb or lebab) is so closely  
 3. The Hebrew word "heart" (leb or lebab) is so closely

was realized so the function of the heart was conceived to be that of consciousness as well as being the central organ of the blood. In this connection the intellectual and volitional processes of a man were believed to have their origin in the heart (Exod. 7:23,E; 28:3,P; Deut. 7:17; 4:9; I Sam. 2:35; I Kings 3:9; Hos. 7:11).

Human life, as far as we have gone, in the Old Testament, is not purely materialistically conceived. Man possesses a soul which, as we have seen, although materially conceived, possesses spiritual possibilities. A contrary position might hold that this "soul" disappeared and ceased to exist when the material body disappeared. This is true; but the general Hebrew conception was that the soul or spirit was decidedly different from its material basis to the degree that "it was possible for it to become the organizing principle of a new life after death when once the demand for such a life arose."<sup>1</sup> It must not be understood, in the light of these ideas, that the spiritual element in man was distinct from the physical. The "breath" and the "dust" were combined in making a human living soul which in itself was viewed as a unit; the spiritual and the physical were elements in one complete, unified, personal life.

As has already been intimated in reference to the "heart", the spiritual nature of man was considered to be closely associated with the blood. "The blood is the life

1. Knudson, A.C.--Religious Teachings of the Old Test., p.233.





(nephesh)", (Deut. 12:23) and "the life (nephesh) of the flesh is in the blood" (Lev. 17:11). This life-blood conception, however, does not appear to have interfered with the spiritual capacity or function of the soul. The "nephesh" as it is found here in the Old Testament is employed with three fairly distinct meanings--the principle of life, the psychic, and the personal. Psychic functions, it must be noted, are attributed to the flesh as well as to the soul; consequently the term "basar" as well as "nephesh" was used in referring to man's whole nature. There seems to be no attempt to qualify certain higher psychical activities to man's spiritual nature and certain lower activities to the flesh. On the contrary, at times high spiritual qualities are ascribed to the flesh (Psa. 63:1) while such sensations as sex desire (Gen. 34:8) and physical hunger (Prov. 27:7) are assigned to the soul.

With the extinction of life the soul leaves the body (Gen. 35:18; I Kings 17:21; II Sam. 1:9; Jonah 4:3). It was not necessary, however, for the soul to hurry in its flight, but it was generally conceived that the soul made a final departure when the body decomposed. Under certain circumstances the soul might remain in or near the body for a considerable time after death, as illustrated in a dead person being considered a soul (nephesh) (Lev. 19:28; 21:1; 22:4; Num. 9:6, 7, 10; Hag. 2:13), or a "dead soul" (Num. 6:6; Lev. 21:2).



and the other, which is the subject of the book.

It is not a new book, but it is a new edition.

The book is written by a man who is a well-known author.

The book is written in a style which is both simple and clear.

The book is written in a style which is both simple and clear.

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A more satisfactory usage of the term would seem to be in a living man being called "a living soul" (Gen.2:7).

Burial was indispensable to an Israelite. If the deceased was to be at all comfortable he must be buried; consequently burial, including foes, was accorded to all deceased in Israel. (Deut. 21:22,23; Josh.7:24-26; Ezek. 39:12). To be allowed to remain unburied was considered a real tragedy; this was the awful punishment meted out to Jezebel (II Kings 9:10). The enemies of Yahweh, slain by Him, shall be neither mourned nor buried (Jer. 25:33). Explanations for the idea of the great horror of being left unburied are offered by Prof. R. H. Charles. He says: "It may be explained on two grounds: (1) In earlier times no sacrifices could be offered to the dead unless they had received burial. Sacrifices were offered at the grave; for the grave was in some measure the temple in Ancestor Worship. (2) The soul was conceived as connected with the body even after death. Hence every outrage to the dead body was also an outrage to the departed soul".<sup>1</sup>

In Israel a man was not only buried but he was buried with his ancestors; he was literally gathered unto his fathers (Gen. 15:15; Judg. 2:10). It would seem that the desire was to be interred with the father and mother (II Sam. 17:23; 19:38). To be denied the family grave would react as condemnation (I Kings 13:22). Jacob and Joseph desire to be

1. Charles, R. H. -- Critical History of the Doctrine of a Future Life, p. 32.



A more satisfactory basis of the fact could seem to be in a

living man called "Living 201" (Gen. 2:7).

Living was indispensable to an individual. It

the deceased was to be of all conditions he must be buried;

consequently burial, including food, was according to all

deceased in Israel. (Deut. 21:22-23; Josh. 7:26-27; Exod.

21:10). As he refused to receive burial and was considered a

dead man, this was the only punishment meted out to

Israel (Leviticus 24:10). The execution of Israel, which is his

shall be either buried or left (Lev. 24:10). Explanation

for the idea of the great horror of being left unburied was

expressed by Job. 10:10. He says: "Why was I not as a

chicken? (1) In earlier times no provision would be

attended to the dead unless they had received burial. Burial

was attended to the dead, and the first was in some measure

the people in ancient times. (2) The dead was buried in

contact with the body even after death. In the early morning

to the dead body was also an offering to the departed soul.

In Israel a man was not only buried but he was

buried with his ancestors; as was formerly practiced with his

ancestors (Gen. 23:19; Josh. 24:32). It would seem that the

deceased was to be buried with the father and mother (11:2).

(Lev. 21:30). To be buried the family grave would be

consecrated (1 Kings 13:31). Jacob and Joseph desire to be

taken back home for purpose of burial with the family. (Gen. 47:30; 50:25; Exod. 13:19). It appears evident that during a certain period the family burying ground was within the house. Samuel was buried in his own house (I Sam. 25:1). And Joab was buried in his own house in the desert. (I Kings 2:34). Through the course of time the family lost much of its singularity through the increased emphasis on the clan and tribe and later the nation. With the new emphasis came a new conception which will be considered fully in the chapter on Sheol (chap.2).

### C. The Idea of God:

Yahweh was the god of Israel. To the mind of Pre-prophetic the/Israelite, Yahweh may be best understood as "Yahweh thy God who brought thee out of the land of Egypt" (Ex.20:2). Certainly the children of Israel had been delivered from Egyptian bondage through an act of deliverence which culminated in the crossing of the Red Sea with the destruction of the Egyptian warriors and the sustenance of life at Horab and vicinity. Moses proclaimed Yahweh to be the God of Israel; and because of what He had done He became their God and they became His people. Yahweh was no abstract idea; he was a personal helper. Because of this recognized personal interest which Yahweh had displayed he possessed the sole



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(Gen. 47:30; 48:12; 49:29). It appears evident  
that during a certain period the family burying ground  
was within the house. Samuel was buried in his own house in  
(1 Sam. 31:11). And Jacob was buried in his own house in  
the desert. (1 Kings 1:18). Therefore the burial of Jacob  
the family lost much of its significance through the influence  
exercised by the clan and tribe and later the nation. With  
the new emphasis came a new conception which will be consid-  
ered fully in the chapter on death (chap. 11).

## 2. The Idea of God.

Yahweh was the God of Israel. To the mind of  
the Israelite, Yahweh was the God who brought  
the people out of Egypt. (Ex. 12:12).  
Certainly the children of Israel had been delivered from  
Egyptian bondage through an act of deliverance which al-  
ligned in the thinking of the Israelite with the destruction  
of the Egyptian warriors and the escape of the Israelites  
and might. Moses proclaimed Yahweh to be the God of  
Israel; and because of what he had done he became their  
God and they called him Yahweh. Yahweh was no abstract idea;  
he was a personal helper. He was the God who  
interacted with Yahweh and through him he possessed the world.

right of demanding the worship and obedience of the people of Israel. So it is that the first appearance of Yahweh in the literature of Israel is that of a God who gave to Israel victory over other peoples.

The Hebrew names of their God Yahweh tell little about him. Etymologies tell little; and modern scholarship is fairly well agreed in accepting the idea that very little is known concerning the early Hebrew names for God. It is characteristic of the "J" writer in Genesis to use the name "Yahweh" from the creation onward. No Old Testament information is available to support the idea of pre-Mosaic use of the name Yahweh. The name appears to have been "JHWH" to which vowels were later added. By marriage Moses became associated with the Kenites. A possible and probable assumption is that Yahweh was the God of the Kenites previous to becoming the God of Israel. This notion, however, gives no information pertaining to the pre-Mosaic conception of Yahweh.

The Hebrew religion of Mosaic days does not demonstrate Yahweh; it accepts him. In both Hebrew and Jewish thought as contained in the Old Testament the idea of Yahweh appears as being taken for granted. Even the Book of Job does not deny the existence of God; it simply denies His goodness. Yahweh was very powerful and ever stands ready to aid Israel. As displayed in the Song of Deborah (Judges 5) Yahweh becomes very



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of Israel. So it is that the first appearance of Yahweh  
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The names of Israel and Yehuda are little  
about him. He is called Yehovah and Yehovah-shalom  
is fairly well agreed in accepting the fact that very little  
is known concerning the early history of Israel. It is  
characteristic of the "Y" which in Genesis is the name  
Yahweh. From the original source, the Old Testament indicates  
is available to report the use of pre-Israelite use of the name  
Yahweh. The name appears to have been "Yah" to which vowels  
were later added. By marriage names became associated with  
the names. A possible and probable assumption is that Yeh-  
wah was the God of the Canaanites prior to entering the land of  
Israel. This notion, however, gives no indication of anything  
in the pre-Israelite mythology of Israel.

The Hebrew religion of Israel's days does not acknowledge  
Yahweh; it acknowledges him. In both Hebrew and Canaan thought as  
contained in the Old Testament the fact of Yahweh's presence as  
being taken for granted. Even the book of Job does not deny  
the existence of God; it simply denies his goodness. Yahweh  
was very powerful and ever stands ready to aid Israel. As  
displayed in the book of Genesis (Genesis 22) because very

active in warfare and either brings or sends the help necessary for the victory of Israel as evidenced in the victory over Egypt under Moses, the victory over the Midianites under the "Judges" and the overthrow of the Philistines under the leadership of David. Human beings appear only as agents under the direction of Yahweh.

Besides being very powerful, this God Yahweh, who by successive steps becomes god of mountain, country, nation, and the whole world, is endowed with a remarkable personality. "Behind the thunder which is His voice, the cloud which is His chariot, the hail and lightning which are His weapons, there stands a personal being whose thought, feelings and will are as real as those of men."<sup>1</sup> In fact Yahweh acts very much like a man. He fashions man out of the dust of the earth(Gen.2:7); He breathes breath into him(Gen. 2:7); He walks in the garden in the cool of the day(Gen.3:8); He suspects the man and the woman (Gen.3:9); and questions them in human fashion(Gen.3:9),11,13);He "comes down" to see the tower which is being constructed; he scatters the workers, and He even repents that he has made man; He is pleased with the sweet smell of Noah's sacrifice, and promises that the flood experience will never be repeated. Through these crudely conceived anthropomorphisms clear down to the imageless shrine of the Holy of Holies, the personality of Yahwah shines forth in a manner different from that of any other known god and in a

1. Robinson, H.W. --The Religious Ideas of the Old Test.,p.61.



active in warfare and other things or under the help  
necessary for the victory of Israel as witnessed in the  
victory over Egypt under Moses, the victory over the  
Midianites under the "judges", and the overthrow of the  
Philistines under the leadership of David. Human beings  
appear only as agents under the direction of Jehovah.  
Jehovah being very powerful, this God Yahweh, who  
by successive steps becomes God of mankind, coming  
nations, and the whole world, is endowed with a remarkable  
personality. "Behold the thunder which is his voice, the  
light which is his chariot, the hail and lightning which  
are his weapons, there stands a personage before whose thought  
feelings and will are as real as those of man." In fact  
Yahweh acts very much like a man. He invites man out of the  
land of the east (Gen. 12:1); he protects Jacob from his  
brother (Gen. 31:13); he walks in the garden in the cool of the day (Gen. 3:8);  
he suggests the name for woman (Gen. 2:21); and questions  
her in human fashion (Gen. 3:13); he "sows down" to see  
the tower which is being constructed; he instructs the workers,  
and he even regrets that he has made man; he is grieved with  
the sword which he has sent forth, and promises that the  
blood of vengeance will never be repeated. Through these earthly  
manifestations anthropomorphisms given form to the invisible nature  
of the God of Israel, the personality of Yahweh enters forth in  
a manner different from that of any other known God and in a  
I. Kautsky, N.Y. - The Religious Ideas of the Old Testament.

fashion positively unique.

It may be said that Yahweh was considered to be morally interested in the welfare of Israel. This interest began when the relationship between Yahweh and Israel came into being. It must not be taken for granted, however, that Yahweh always conducted himself in what may be termed an ethical manner. There are unintelligible moods and unethical traits which become very evident. Yahweh became the god of the nation Israel and as such personified the genius of his people, embracing both vice and virtue. If the conduct of an individual met with his disfavor he would not hesitate to kill, as is illustrated in the annihilation of Uzzah upon his touching the ark at the threshing-floor of Nacon (II Sam.6:6,7). Likewise the men of Beth Shemesh became the victims of the wrath of Yahweh for merely gazing curiously upon the ark (I Sam. 6:19). The enmity of Saul may be incited by Yahweh (I Sam.26:19); Yahweh causes David to number the people and then punishes the people for the sin involved (II Sam.24:1). Writing several centuries later pertaining to the numbering of the people the Chronicler sees fit to relieve Yahweh of all responsibility by laying the blame on Satan (I Chron. 21:1): "and Satan stood up against Israel and moved David to number Israel." To the later prophets the apparent unethical attitude and conduct of Yahweh at times, is charged against the idea that the sin of the people kindled his wrath.



Yehoshua positively unique.

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entirely interested in the welfare of Israel. This interest

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Yehoshua always conducted himself in a way that may be termed an

official manner. There are unmistakable words and phrases

which become very evident. Yehoshua became the God of

the nation Israel and as such personified the spirit of his

people, embracing both vice and virtue. If the concept of

an individual met with his master he could not hesitate to

him, as is illustrated in the annihilation of Urush upon the

teaching the art of the sharpening-floor of Aaron (II Sam. 6:5).

likewise the men of Ben Geshem became the victims of the

spirit of Yehoshua for rarely again did they upon the ark (I Sam.

6:10). The unity of Yehoshua is illustrated by Yehoshua (I Sam. 28:19).

Yehoshua began David to number the people and then purchase the

people for the sin involved (II Sam. 24:1). Writing occurred

concerning Israel pertaining to the numbering of the people the

consequence seen to relieve Yehoshua of all responsibility

by having the ark on Gath (I Sam. 23:1) and Aaron's

up against Israel and moved David to number Israel. In the

later prophets the prophet Amos and others and content of

Yehoshua at times, is charged against the fact that the ark of

the people killed his wrath.

The moral relationship of Israel to Yahweh is like the friendship of two persons, one of whom is infinitely more powerful and influential than the other. As Yahweh became morally more significant, likewise the nation Israel developed morally. The later prophets display quite clearly the moralization process of their time; this is especially true of Amos, Hosea and Isaiah. Each prophet, however, emphasizes a different relationship of the moral attitude. To Amos Yahweh becomes a righteous sovereign (Amos 3:2) who calls forth condemnation upon Israel for the oppression of the poor (2:6,7; 5:11,12), for bribery and commercial dishonesty (8:4-6) and for idle self-indulgence (3:10, 12, 15; 4:1; 5:11; 6:4 f.). With this state of affairs existing, elaborate sanctuary worship was a mockery (4:4,5). A moral sovereign demands morality among his people (5:21-25). Amos conceives Yahweh to be not merely a righteous moral ruler but also a loving Father and Husband of Israel (11:1 f.; 2:16). The love of Yahweh for Israel seeks expression in the truest possible life; "I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know Yahweh" (2:19, 20). Yahweh will take the child Israel in his arms, teach it to walk, and bear it up when it becomes weary (11:1-4), for without Yahweh the nation Israel



The great responsibility of the State is to

the interests of the people, and it is the duty of the

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will perish (4:6). It remains for Isaiah to attribute holiness to the moral conception of Yahweh. It was only after the ideas of the righteousness and love of Yahweh had been securely induced by Amos and Hosea that the new and lofty conception of holiness came to have meaning. At an earlier period holiness merely meant taboo, but now, built upon the righteous and loving moral character of Yahweh, holiness became the expression of the transcendent majesty of the Person of Yahweh.

The interests of Yahweh, the god of Israel, were closely identified with the interests of his people. It might come to pass that Yahweh would become temporarily estranged from his people, but He could never completely forsake them. It might seem to an onlooker that, when the nation Israel suffered reverses and defeats at the hands of enemies, Yahweh had forsaken his people; but not so; Yahweh was merely allowing an educative process to discipline this people by a didactic method. Among the heathen nations surrounding Israel the idea was held that the defeat of a people involved the defeat of their god. This conception did not hold with Israel. The defeat of Israel was a part of Yahweh's method; at times it was necessary for the good of Israel and rather than lower the dignity of Yahweh it eventually exalted his purpose and displayed His profound interest. This conception holds in general but here and there the idea creeps in that Yahweh



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general for here and there the idea creeps in that Yahweh

was a much better god while safe within the confines of His own territorial boundaries. He was much more liable to defeat when fighting with his people on the territory of another god.

The Ark of Yahweh is a fantastic conception of "P"; "this writer never saw a box used for the purpose of divination"<sup>1</sup>, Dr. Pfeiffer frequently stated in lecturing on "The Religious Teachings of the Old Testament". Nevertheless, the Ark is present in the Old Testament and may be given brief consideration for our immediate purpose.<sup>2</sup> According to "P" the Ark was made of acacia wood; was oblong--two and one-half cubits in length, one and one-half cubits in breadth and one and one-half cubits in height. The box was overlaid with gold both inside and out; on the rim was a plate of pure gold from which there extended upward two golden cherubim whose wings extended over the Ark. From these cherubim Yahweh would communicate with Moses and reveal his plans for Israel (Ex.25:10-22; 37:1-9). The Ark was taken to the field of battle where it represented the presence of Yahweh (I Sam.4:3-11; 5:6; II Sam. 6:1-12). When the Israelites started out to battle carrying the Ark with them a prayer was offered "Rise up, Yahweh, and let thine enemies be scattered, and let them that hate thee flee before thee"; and upon

1. Class Notes.

2. See Arnold, W.R., "Ephod and Ark", for more complete description.



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upward and outward from the sides and extended over the  
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represented the presence of Yahweh (1 Sam. 4:3-11; 6:8;  
11 Sam. 6:1-12). When the Israelites started out to  
battle against the Ark with them a prayer was offered  
"Hallelujah, Yahweh, and his things chosen be glorified,  
and let them that hate thee flee before thee"; and when

1. Glass House.  
2. See Arnold, W.H., "The Ark and the Covenant",  
New York, 1900.

the return from the fray--"Return, O Yahweh unto the thousands of the thousands of Israel" (Num.10:35,36). Later the Ark came to be represented as merely a convenient receptacle for the tables of stone on which the Decalogue was inscribed (Deut.10:1-5). It is of note that the fall of Jericho is made possible by the effect of the Ark being carried round and round the city (Josh.6:4f.). The Ark was taken along when the Israelites engage in war with the Philistines, and when the Ark is captured "the glory is departed from Israel" (I Sam.4). The Philistines learn by bitter experience, however, that the Ark exerts nothing but evil influence for them and they are glad to get rid of it. The men of Beth-shemesh "looked into the Ark of Yahweh" and a multitude of them were slaughtered. The Ark is then passed on to the men of another city with the words "Who is able to stand before Yahweh, this Holy God?" (I Sam. 5:1-7:1). It is clearly evident that there is a physical contagion which is expressed by actual contact with this Ark.

In I Sam. 17:45, as David goes forth to meet Goliath he declares that he proceeds "in the name of Yahweh of Hosts, the God of the armies of Israel." This conception undoubtedly comes to David through ideas commonly held. As the head of the nation Yahweh was expected to



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Ark of Yahweh, and a multitude of their sons are captured.  
The Ark is then placed on the road of another city.  
With the Ark "as a sign to stand before Yahweh, this  
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In 1 Sam. 17:45, as David goes forth to meet  
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conception naturally comes to David because these con-  
cepts hold. As the name of the Ark of Yahweh was expected to

maintain Himself as a leader in battle, and nowhere in the early days is His presence felt so strongly as on the battle-field: He is "a man of war" (Exod. 15:3). The enemies of Israel were the enemies of Yahweh (I Sam. 30:26), and Israel's wars were the wars of Yahweh (Num. 21:14; I Sam. 18:17). He is also the God of the armies of Israel (I Sam. 17:26, 36, 45).

A later conception, in the day of Amos, designates the previously considered God of Israel as "the Lord Yahweh", "the God of Hosts", and "Yahweh of Hosts".<sup>1</sup> Pertaining to this conception of Yahweh Professor R. H. Charles says "Yahweh of Hosts means in the prophets, the Omnipotent, the Lord of the armies of heaven as well as of earth."<sup>2</sup>

There still remains an important phase of the Hebrew idea of God; that of monotheism. This conception of Yahweh being the only God has a long period of development. In fact it is not until after the time of the prophets that Monotheistic Yahwehism becomes fully expressed. Back of the earliest monotheistic conception there lies a practical "henotheism". This is evident in the creation story of "J" where Yahweh is made the originator of all of life. The picture here is not perfectly clear, however, for Yahweh appears to move in nature rather than taking on a transcendent attitude. In the prophetic conception of

1. See Arnold, W.R. - Ephod and Ark.

2. Charles, R.H.--A Critical History of the Doctrine of a Future Life, note on p. 86.



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See Arnold, W.R. - Exod. and Lev.  
Gardner, H.R. - A Critical History of the Doctrine of  
a Future Life, note on p. 85.

Yahweh the prophets did not purpose to found a new religion; on the contrary they merely attempted to reform conditions and more decidedly call attention to the god of Moses. They emphasized the thought of the unique relationship existing between Yahweh and Israel because of what Yahweh had done for them in leading them out of bondage in Egypt. Under Canaanitish influence the bond existing between Yahweh and Israel had become considered as a natural relationship; for it was taken for granted that people and their god belonged together and could not exist apart from each other. On this point the prophets took the position that the condition existing between Yahweh and Israel was real but ethically conditioned. Israel was to serve the purpose of Yahweh and in this regard Israel was the chosen instrument for a definite purpose. With the further development of this idea Yahweh would hold His people responsible and if they did not measure up to the requirements they would be punished, even to the extent that Yahweh would employ Assyria as His agent for the purpose of destroying Israel if His desires were not attained (Is.10:5). Here it becomes evident that Yahweh can exist without Israel; and the conception of the national God of Israel emerges into the idea of Yahweh becoming the God of the whole earth.



Yahweh the prophet did not propose to found a new religion; on the contrary they merely attempted to reform conditions and more decidedly call attention to the God of Israel. They emphasized the thought of the unique relationship existing between Yahweh and Israel because of what Yahweh had done for them in leading them out of bondage in Egypt. Under Jewish influence the bond existing between Yahweh and Israel had become considered as a personal relationship; for it was taken for granted that people and their God belonged together and could not exist apart from each other. On this point the prophets took the position that the condition existing between Yahweh and Israel was real but ethically conditioned. Israel was to serve the purpose of Yahweh and in this regard Israel was the chosen instrument for a definite purpose. With the further development of this idea Yahweh would make His people responsible and it they did not measure up to the requirements they would be punished, even to the extent that Yahweh would employ Assyria as His agent for the punishment of despising Israel. If His desires were not attained (Is. 10:15) there is no more evident that Yahweh can exist without Israel; and the conception of the national God of Israel emerges into the idea of Yahweh becoming the God of the whole earth.

According to generally accepted interpolations (Amos 9:5,6)<sup>1</sup> Amos becomes largely responsible for the idea that Yahweh is the creator and sustainer of the whole world. All of the universe came ultimately within the grasp of Yahweh; nothing could escape Him. "Though they dig into Sheol, thence shall my hand take them; and though they climb up into heaven, thence will I bring them down. And though they hide themselves in the top of Carmel I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them" (Amos 9:2,3). Amos also pictures Yahweh as the ruler of nations other than Israel. To one nation Yahweh says "Go" and to another "Come". (Amos 1:2 cf. 9:7).

The classic formulae used in support of the idea of Israel's monotheistic conception is "Yahweh is our God, Yahweh alone". (Deut. 6:4). It should be noted here that regardless of whether this passage is translated as above or made to read "Yahweh is our God, Yahweh is one", the existence of other gods is admitted in the same Deuteronomistic passage (Deut. 6:14). It is not a pure monotheism that recognizes, even theoretically, the existence of other Gods.

The prophet Isaiah delights in the "Holy One of Israel" but surpasses his immediate predecessors by stating

1. See Driver, S.R.--An Introduction to the Literature of the Old Testament, p. 318.





that "Yahweh alone shall be exalted in that day. And the idols shall utterly pass away" (Is. 11:17,18). Deutero-Isaiah is full and complete in his assertion of monotheism. Yahweh as God, alone is the creator of everything, bad as well as good (Is. 43:10; 44:6; 45:7). Yahweh is the great resourceful life-giving stream to which all may freely come (Is. 55). Monotheism here stands out in bold relief, towering majestic against a skyline of polytheistic and henotheistic influences which through their existence had given rise to a monotheism sufficiently pure to become the pattern after which all future Israel might follow.

With the security of a thorough-going monotheistic conception the hope of Israel becomes enlarged in the thought that if Yahweh is the supreme Deity of the whole Universe then Sheol must come under His influence, and the possibility of a future life comes into being. To understand this possible future life, the place and condition of the spirits of the departed must receive careful attention. We now turn to a consideration of Sheol.



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## Chapter II.

### SHEOL

The Old Testament contains not only ideas peculiar to Semitic peoples but also conceptions having their origin in Babylon. This is true concerning beliefs regarding the future life, and these have a very direct bearing on the question of the origin of Sheol. The pre-Semitic inhabitants had attained a high level of culture previous to the arrival of the Semites. These people had already outgrown the idea that the spirits of their ancestors dwelt in the family grave. "They conceived of the shades as dwelling together in a mighty realm, and as socially organized after the manner of an ancient Babylonian kingdom."<sup>1</sup> This realm was known as "Aralu". The common Hebrew word is "Sheol". Both Babylonians and Hebrews considered this abode of the "shades" as existing in the depths of the earth. This is evidenced by the fact that the departed is "brought down" or "goes down" to Sheol (Ps. 28:1; 30:3; 88:4; 107:26; Is. 14:19; 38:18; Ezek. 26:20; 31:14; 32:18 f.). The man who becomes very ill but becomes well again is "brought up" from Sheol (I Sam. 2:6; Job 33:24; 28, 30; Ps. 9:13; 16:10; 30:3; 49:15; 86:13). In the case of Korah and his company they

1. Biblical World, Vol. 35, 1910, article by Paton, L.B.

"The Hebrew Idea of the Future Life", p. 159.





"went down alive into Sheol" (Num. 16:30-33). Amos 9:2 mentions "digging into Sheol". Is.7:11 reports "going deep into Sheol". The shade speaks "deep from the earth" (Is.29:4), and "descends deep unto Sheol" (Is.57:9). Sheol is the "under part of the earth" (Ps.63:9; 139:15; Is. 44:23), and both Sheol and the "Pit" are "beneath" (Deut. 32:22; Ps. 88:6). Sheol is on a level lower than the foundations of the mountains (Deut. 32:22; Jonah 2:6). Below the earth there exists "waters under the earth" (Gen.49:25; Exod. 20:14; Amos 7:4), but Sheol is below these (Job 26:5; Lam. 3:53; Jonah 2:3 f.). If something is very deep it is considered to be "deeper than Sheol" (Job 11:8), and the height of heaven is sometimes contrasted with the depth of Sheol (Job 11:8; Ps. 139:8; Is. 7:11; Amos 9:2). From these references it becomes evident that the Hebrews "regarded Sheol as a vast cavern under the ground; the subterranean counterpart of the space included between the earth and the celestial dome of the 'firmament'".<sup>1</sup>

Entrance into Sheol might be gained through a gap in the earth (Num. 16:30-33), but the generally accepted entrance was through a gate in the western horizon. The celestial bodies traveled toward the west and with the sinking of the sun in the west the earth became dark.

1. Biblical World, Vol. 35, 1910, article by L. B. Paton, "The Hebrew Idea of the Future Life", p.161.



"went down into the earth" (Num. 16:30-33). And 2:2  
mentions "digging into the earth" 16:31 reports "going  
deep into the earth". The shade speaks "deep into the earth"  
(1a.29:4), and "descends deep into the earth" (1a.29:5).  
The "under part of the earth" (1a.29:7; 1a.29:8;  
1a.29:23), and both "earth" and the "pit" are "depths".  
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Below the earth there exists "waters under the earth".  
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Consequently the west came to be considered as the region of darkness and death, and the east was considered the region of light and life.

The earth was held to be as an island entirely surrounded by water. As a result of this the passing soul must cross the waters to arrive at the western gate. Hence "the waves of Death compassed me, the floods of Belial made me afraid, the cords of Sheol were round about me, the snares of Death came upon me" (II Sam.22:5 f.). And "out of the belly of Sheol I cried----for thou didst cast me into the depth, into the heart of the seas, and the flood was round about me; all thy waves and thy billows passed over me.-----The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head" (Jonah 2:2-5). In Deut. 30:12 f. "crossing the sea" is contrasted with "going up into heaven".

Sheol is divided into compartments. There are "chambers of death" (Prov. 7:27), and "recesses of the Pit" (Ezek. 32:23). Sheol has gates (Job 38:17; Ps.9:13;107:18; Is. 38:10), and bars (Job 17:16; Jonah 2:6). There also appear to be "gatekeepers of Sheol" (Job 38:17). Sheol and the grave appear to be interchangeable terms (Gen.37:35; Ps. 88:3,5,11) probably due to the confusion of the idea of Sheol as a cosmological conception with the idea of the



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"The waters of Death compassed me, the floods of Belial made me afraid, the words of death were round about me, the snares of Death came upon me" (II Sam. 22:5-6). "Out of the belly of Sheol I cried---For thou shalt cast me into the depth, into the heart of the sea, and the flood shall run about me; all my waves and my billows passed over me.---The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head" (Job 31:12-13). In Job 31:12-13 "circles" the sea is contrasted with "going up into heaven".

Sheol is divided into compartments. There are "chambers of death" (Prov. 7:27), and "passages of the pit" (Psalm 139:8). Sheol was named (Job 26:17; Ps. 139:8; Job 26:10), and also (Job 17:16; Job 26:10). There also seems to be "gatekeepers of Sheol" (Job 38:17). And the above appears to be interrelated terms (Job 38:17; Ps. 139:8; Job 17:16) probably due to the confusion of the idea of Sheol as a geological conception with the idea of the

grave being the place of residence of the departed spirits. Consequently Sheol became pictured as a great bomb sufficiently large to contain all individual tombs. The capacity of Sheol was ample for the nations to lie in graves in the midst of Sheol (Ezek. 32:17-32).

Darkness, gloom and disorder prevail in Sheol. Hence it is "the land of darkness and of deep gloom, the land of thick darkness like darkness itself, the land of deep gloom without any order, and where the light is as darkness." (Job. 10:21 f). Sheol is also a place of dust (Job 7:21; 17:16; Is. 29:4). As a waiting monster ready to devour men Sheol anticipates their arrival (Isa. 5:14; Hab. 2:5; Jonah 2:2; Prov. 1:12; 27:20; 30:15 f.). Death is pictured as the ruler of Sheol; "They are appointed as a flock for Sheol. Death shall be their shepherd" (Ps. 49:14); also in Job 18:14 "He shall be brought to the King of Terrors". Other demons of the underworld are "Belial" (Nah. 1:15; II Sam. 22:5), the "destroyer" (Exod. 12:23), and the "destroyers" (Job 33:22). Diseases are seen as evil demons of Sheol: "Terrors shall make him afraid on every side, and shall chase him at his heels. His strength shall be hunger-bitten, and calamity shall be ready at his side. It shall devour the members of his body, yea the Firstborn of Death shall devour his members"



grave being the place of residence of the departed spirit.  
Consequently, death became pictured as a great home visit-  
ically large to contain all individual souls. The capacity  
of death was empty for the millions to live in graves to the  
right of death (Rev. 20:13-15).

Therefore, death and disorder prevail in death.  
Hence it is "the land of darkness and of deep gloom, the  
land of thick darkness like darkness itself, the land of  
deep gloom without any order, and where the light is as  
darkness." (Job 10:21-22). Death is also a place of great  
(Job 7:9, 17:13; Ps. 134). As a waiting room ready  
to devour men death anticipates their arrival (Isa. 38:10;  
Job. 10:21; Job. 17:13; Ps. 134; Job. 10:21; Job. 17:13;  
Isa. 38:10). They are organized  
as a time for death. Death shall be their shepherd  
(Isa. 38:10); death is the light. He shall be present at  
the Day of Judgment. "Other women of the lighted  
are 'death' (Rev. 17:13; 18:24). The 'death' is  
(Isa. 38:10), and the 'death' is (Job 10:21; Job. 17:13;  
Isa. 38:10) as well as death of death: "Death shall take  
him into an every day, and shall take him at his death.  
His strength shall be under his feet, and shall take him at  
ready at his side. It shall devour the number of his  
body, yet the 'death' of death shall devour his number."

(Job. 33:22). Also, in Hos. 13:14 "Shall I ransom them from the power of Sheol? Shall I redeem them from Death? Hither with thy plagues, O Death! Hither with thy pestilence, O Sheol!" In Ps. 116:3 "The pangs of Death compassed me, and the pains of Sheol got hold upon me." "The death-angels of later Judaism are simply the degraded gods of the underworld of an earlier period".<sup>1</sup> Man sooner or later succumbs; the ancient Hebrew will "go the way of all the earth" (Josh. 23:14; I Kings 2:2). And Job says "I know that thou wilt bring me to Death, and to the house appointed for all the living" (Job 30:23).

The Old Testament recognizes a distinction among those who are in Sheol. In Ezek. 31:16 the kings of the earth are as "the trees of Eden, the choice and best of Lebanon, that drink water and are comforted in the nether parts of the earth". Both Ezek. (32:23) and Isaiah(14:15,19) speak of those who go down to "the recesses of the Pit", or the "stones of the Pit". It would appear that in both of these cases the sad fate is not due to sin, but has come as a result of being "cast forth from the sepulcher like an abominable branch---as a carcass trodden under foot." "There is no trace in the Old Testament of a division of the dead on the basis of character."<sup>2</sup> The sinner goes to

1. Biblical World, Vol. 35, 1910; article by Paton, L.B.

"The Hebrew Idea of the Future Life", p.165

2. Ibid, p. 168.







Sheol for punishment; but he does not go to any particular section in Sheol (cf. Prov. 2:18; 21:16). Samuel who was a righteous man says to wicked Saul "To-morrow shalt thou and thy sons be with me" (I Sam. 28:19). It appears throughout the Old Testament that emphasis is being laid on the miserable condition of the shades rather than any distinctions which might exist between them. All men of all races dwell together in Sheol. (Isa. 14:9-23; Ezek. 32:18-32). "Then had I been at rest: with kings and counsellors of the earth who built tombs for themselves, or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been: as infants which never saw light. There the wicked cease from troubling; and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and the great are there; and the slave is free from his master." (Job 3:13-19).

Life in Sheol was a shadowy existence; but apart from this, life went on below in a fashion similar to that of the upper-world. There was no return, however, from the land of the shades. The wise woman of Tekoah says "We must needs die, and are as water spilt on the ground, which cannot be gathered up again" (II Sam. 14:14); and David says "I shall go to him, but he shall not return to me" (II Sam. 12:23).





"As the cloud is consumed and vanisheth away, so he that goeth down to Sheol shall come up no more. He shall return no more to his house, neither shall his place know him any more" (Job 7:9 f.; cf. 10:21; 16:22; Eccles. 12:5).

According to the Old Testament in cases of serious illness or unconsciousness, the soul would leave the body and linger between the body and Sheol in an apparent state of indecision and unrest. Thus Job states that "he is chastened with pain upon his bed, and with continual strife in his bones. His flesh is consumed away that it cannot be seen, and his bones that were not seen stick out. Yea, his soul draweth near unto the Pit, and his life to the Destroyers." (Job 33:19-22). Likewise in Ps. 88:3f. "My soul is full of troubles, and my life draweth near unto Sheol. I am counted with them that do down into the pit." Isaiah refers to Judah as half-dead and suggests that Yahweh will restore him to health and thereby bring him back from Sheol (Is. 29:4).

All that we have found in this survey of Sheol with its shadowy inhabitants is merely a release from impending death. No doctrine of a resurrection appears anywhere so far, and there is no suggestion of a blessed immortality for a disembodied spirit.

In pre-exilic literature there are three cases



"As the cloud is consumed and vanishes away, so he that

goeth down to Sheol shall come up no more. He shall remain

no more to his house, neither shall his place be known any

more" (Job 7:9-10; 10:21; 10:22; Eccles. 9:10).

According to the Old Testament in cases of certain

cases of unconsciousness, the soul would leave the body

and linger between the body and Sheol in an apparent state

of indecision and unrest. These cases are not

mentioned with regard to his soul, but with regard to his

in his house. His flesh is consumed away, but it cannot

be seen, and his bones that were not seen before are

his soul dwells near unto the pit, and his life is as the

ghostly. (Job 33:14-15). Likewise in Ps. 88:31. My

soul is full of trouble, and my life dwells near unto

Sheol. I am counted with them that go down into the pit.

These verses are taken as half-true and suggestive of

Yahweh will restore him to health and thereby bring him

back from Sheol (Is. 38:17).

All that we have found in this survey of Sheol

with its shadowy inhabitants is merely a picture of

imperfect truth. In doctrine of a resurrection appears

of course so far, and there is no suggestion of a blessed

immortality for a disembodied spirit.

In the Bible literature there are three cases

where the dead is restored to life. These cases are:  
The raising of the widow's son by Elijah (I K. 17:21ff);  
the raising of the son of the Shunemite woman (II K. 4:32ff.);  
and the raising of a dead man through contact with the  
bones of Elisha (II K. 13:21). In each of these cases  
the patient had just become apparently deceased and in  
none of the cases had the body been buried. The question  
may well be asked as to whether or not death had actually  
taken place. The situation does not differ greatly from  
cases of serious illness. In no case does pre-exilic  
Old Testament literature record an instance where re-  
animation takes place after bodily decomposition has set  
in.

The conception of Sheol as held by the Hebrews  
appears at a time following the conquest of Canaan and  
appears to have been acquired largely from Canaanitish  
conceptions. The Canaanites in turn give evidence of  
strong Babylonian influences. (For a complete description  
of Canaanitish and Babylonian conceptions and customs  
see "Spiritism and the Cult of the Dead in Antiquity"  
by L. B. Paton, MacMillan Co., N.Y. 1921).



where the dead is referred to as the "dead" (1:17:30-31).  
The relation of the widow's son to his father (1:17:30-31).  
The relation of the son of the widow to his father (1:17:30-31).  
and the relation of a man to a woman (1:17:30-31).  
In each of these cases  
the patient had been previously deceased and in  
none of the cases had the body been buried. The question  
may well be asked as to whether or not death was actually  
taken place. The situation here and after death from  
death of death is different. In no case does it exist  
the patient is referred to as the "dead" (1:17:30-31).  
relation to the patient's body is different and not  
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by J. H. Fawcett, London, 1901, 1902.

### Chapter III.

#### ESCHATOLOGY of the NATION

The outlook for the future of Israel was not very bright. This is particularly true regarding the outlook of the individual in Israel. The best that has been secured for the individual up to this point is that he will, upon becoming deceased, pass into Sheol and there perpetuate a shadowy existence surrounded by dust and gloom.

In Job no argument is carried to the conclusion that a future life may be offered as retribution or reward. This points to the fact that even among the religious thinkers of Israel no doctrine of a future life had won acceptance. At the same time it must be appreciated that there is in Job an emphasis laid on the individual worth of a human life. The logical assumption would be that at some future time the wrongs which man had endured would be righted by Yahweh, whose power and influence was now conceived to be more than that of a national god. A glimmering anticipation of this idea appear in Job 14:1-15. May not man revive as a tree that is cut down? And may Sheol be perhaps only a temporary place of abode where man may remain in shelter until his God who was interested in him



RECONSTRUCTION OF THE EARTH

The outlook for the future of Israel was not very  
 bright. This is particularly true regarding the outlook  
 of the international community. The past has been  
 marked by the realization that the Jewish people are  
 not a nation, but a religious community. Their future  
 will, upon practical grounds, rest upon their own  
 resources. A Jewish state is not a possibility at this time.

It has no chance of being realized in the near future.

There is a factor which may be called a realization of reality.  
 This factor is the fact that even among the religious  
 leaders of Israel the doctrine of a future state was  
 accepted. It was said that it must be a Jewish state  
 and it is in the hands of the religious leaders  
 of a Jewish state. The Jewish people must be able to  
 come to the point where they can be called upon to  
 fight for their own state, and this is the new  
 factor. It is said that at a national conference  
 held in Jerusalem in 1941-42, they met  
 and decided as a result of the conference that they must  
 have only a Jewish state of their own and not  
 share it with other peoples who are interested in it.

calls him to a renewed state? This attitude, however, does not prevail but lapses again into darkness and despair. An infinitely clearer conviction arises in 19:25-27: "But I know that my 'Vindicator' liveth, and at the last he will appear above (my) grave: - - - Without my body I shall see God: whom I shall see for myself, and my eyes shall behold and not another." Professor Charles holds this to be a reference to a future life but also states that "we cannot infer that this divine experience will endure beyond the moment of Job's justification by God. It is not the blessed immortality of the departed soul that is referred to here, but its actual entrance into and enjoyment of the higher life, however momentary its duration."<sup>1</sup>

Some of the late Psalms (i.e. 16, 17, 49 and 73) seem to point in the direction of a communion with God as the supreme good of life. It might then be argued that this communion with God, being of the nature of God, would be as endless as God Himself. To hold a lesser view would be to assume that Yahweh, who was the Creator of the universe, was either less powerful than Sheol which He had created, or He possessed no interest in Sheol and those who dwelt there. Psalm 16 and 17 seem to suggest that in Yahweh there is a real and abiding good fellowship: "Thou wilt not leave my

1. Charles, R. H. --A Critical Study of the Doctrine of a Future Life, p.70.





soul in Sheol, neither wilt thou suffer thy godly one to see corruption"(16:10). Here death appears as transcended: the thought of immortality is not clear if considered to be implied at all.

In Psalm 49 the fate of righteous man is contrasted with the life of wickedness. It would seem that the author is bringing out the idea that no matter what happens the true happiness of the righteous man lies in the fact that he still possesses the fellowship and companionship of God. Nothing could be of greater worth than this.<sup>1</sup> Dean Knudson here presents the idea as relative to an after life. "Sheol is to be the future abode of the wicked. The righteous, on the other hand, are to dwell in heaven."<sup>2</sup> The Dean is of the opinion that Psalms 49 and 73 make definite contributions to the idea of the future life. "Sheol is thus given a moral character, becoming a place of punishment. Heaven, on the other hand, as the home of God, becomes the eternal reward of the righteous."<sup>3</sup> The predominant idea would seem to be that the greatest happiness obtainable for the righteous man is that regardless of everything he may still experience an intimate relationship with God. This would be operative in this life and would not of necessity involve futuristic

1. From Notes taken in Course "Psalms & Job" given by Dr. Pfeiffer.

2. Knudson, A.C.--Religious Teachings of the Old Test., p.402.

3. Ibid, p. 403.





connotations.

A popular eighth century assumption regarding Yahweh was that He, of necessity, was always on the side of His people. There would be a time when, regardless of past experiences, Yahweh would assert Himself to the degree that ultimate and final victory over all national foes of Israel would be culminated. This idea consummated in the conception of the "Day of Yahweh". Charles says that "the belief in this day was older than any written prophecy."<sup>1</sup> Characteristic of this conception was the idea that intervention would come from without rather than a process of evolution having its origin within.

The contribution of the early prophets to the idea of the "Day of Yahweh" was in the beginning a conception of the occasion producing a redeemed Israel but not through defeated foes but on the contrary allowing the foes to dominate to the point of producing in Israel a unified and complete dependence on Yahweh. The former conception of the "Day of Yahweh" had originated while Yahweh was merely a national God. With the consideration of Yahweh being a God of the Heavens and with an interest in the people of the world it became permissible for Yahweh to use the other nations to produce in Israel, His chosen nation, a loyalty

1. Charles, R.H.--A Critical Study of the Doctrine of a Future Life, p. 85.



connections.

A popular eighth century assumption regarding Yehoshua was that he, of necessity, was always on the side of the people. There would be a time when, regardless of past experiences, Yehoshua would assert himself to the nation that it was his duty to lead them to victory over all national enemies. This idea would be maintained. This idea was maintained in the consciousness of the "Day of Yehoshua".

That the belief in this day was older than any written prophecy. The characteristics of this concept were the idea that investigation would come from without rather than a process of evolution having its origin within.

The conclusion of the early prophets in the 10th

of the "Day of Yehoshua" was in the beginning a conception of the occasion producing a rejected Israel but not enough rejected to face but on the contrary allowing the Jews to dominate to the point of producing in Israel a conflict and complete dependence on Yehoshua. The former conception of the "Day of Yehoshua" was originated while Yehoshua was merely a national God. With the consideration of Yehoshua being a God of the Hebrews and with an interest in the people of the world it became responsible for Yehoshua to have the other nations to produce in Israel. His chosen nation, a logically

and dependence which could be realized only when Israel realized that yahweh would allow them to become defeated and subdued solely for their ultimate good. Other nations will also suffer in proportion to their unrighteousness; but Israel, because of a special affiliation with Yahweh, will be visited with severest judgments (Amos 3:2). In Hosea "there is no truth, nor mercy, nor knowledge of God in the land" (Hosea 4:1), so with Amos who holds that "judgment" will be directed against Israel. Isaiah and Micah give a new turn to the conception: at first they like Amos and Hosea held impending doom against the whole nation, but with the fall of Samaria (722 B.C.) the wrath of Yahweh becomes focused on Judah. As the idea develops, the purpose of Yahweh in "breaking Assyria" becomes the concern of all nations (Is. 14:25 f.), but is not extended to become a universal or world judgment. (The idea of judgment will be considered later in a succeeding chapter.)

The post-exilic nationalistic interests of Joel conceive the enemies of Judah as about to be brought together for the purpose of final and complete destruction (3:1-6). These enemies are of the nation in general. They are Gentiles upon whom yahweh will sit in judgment. Prophecy appears to be changing into apocalypse, for here there is a decided lack of organic relation with the present situation. Apocalypse



and dependence which could be realized only when Israel  
realized that it was not alone in the world. Other nations  
are subject solely for their ultimate good. Other nations  
will also enter in proportion to their intelligence;  
but Israel, because of a special affiliation with Heaven,  
will be visited with heavier judgments (Lev. 26). In  
these there is no light, no mercy, nor knowledge of God  
in the land (Lev. 26:33), so with Israel and others that "judg-  
ment" will be directed against Israel. Israel and others  
give a new turn to the conception: first they like Moses  
and Moses help fighting down against the whole nation, but  
with the fall of Babel (Gen. 11:1-9) the vision of Heaven  
becomes focused on Israel. As the Jews develop, the purpose  
of Heaven in "breaking Assyria" becomes the concern of all  
nations (Is. 45:1-7), but is not extended to become a  
universal or world judgment. (The idea of judgment will be  
considered later in a successive chapter.)

The post-exilic nationalism interests of 539  
involve the enemies of Israel as about to be fought together  
for the purpose of Israel and complete destruction (Is. 45:1-7).  
These enemies of the nation in general. They are identified  
as those whom Israel will aid in judgment. A reply appears to  
be showing this spirit for Israel in a better look  
of eternal relation with the present situation. Apocalyptic

is definite in Daniel. When the need becomes sufficiently intense the "Ancient of Days" will present Himself and a tribunal shall be established (7:9): the powers of the world shall be overthrown (7:11 f.); jurisdiction over all surviving peoples will be placed under the direction of the righteous (7:14, 22, 27), who in turn will cause the destruction of all opposing powers (2:44).

So far, in this study, the nation is the religious unit. Previous to the time of the articulate prophets in Israel religious conceptions found no need for individualism. The relation between Yahweh and the nation Israel was made secure by a covenant of which the assenting parties were Yahweh on one side and Israel on the other. As long as Yahweh remained a national God there was no reason why He should concern Himself with individuals who were already part and parcel of His national concern. We now pass to a view of the hope of the nation.



is to be in the hands of the people. When the need comes, the people will  
take the "Amendment of the Constitution" will present itself and a  
national shall be established (7:14). The power of the  
people shall be overthrown (7:11-13). The people shall be  
surviving people will be placed under the direction of  
the righteous (7:14, 22, 27). Who is to turn with power the  
destruction of all opposing powers (7:14).

So far in this story, the nation is the religious  
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Israel religious forefathers found no need for individualism.  
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Israel remained a united people, there was no reason why it  
should concern itself with individuals who were already  
part and parcel of the national concept. We now pass to  
a view of the state of the nation.

## Chapter IV.

### The HOPE of the NATION

The Hope of the Nation is implied in the commonly accepted conception of the day of Yahweh. This hope appears to root back into the weakness and suffering which followed the dividing of the monarchy with all of its grievous political and religious results. The hope consisted of a better future for Israel which of course involved the rising of Israel above all of her enemies. Yahweh would distinctly perform a work of intervention, favoring Israel, and resulting in an ideal cosmic as well as an ideal human world. The process would be of universal extent, would involve disaster to all other peoples, but Israel most assuredly would become exalted, and as the chosen instrument of Yahweh would enter an age of abundant prosperity and peace.

The Messianic idea is bound up closely in the thought of the redemption of Israel, the new age, judgment, and a conception of a personal Messiah. In many considerations of the future, however, the personal aspect of the Messianic Hope is omitted; Yahweh or the idealized nation being inclusive of all suggestion of a Messiah. As to the origin of the Messianic idea Professor Smith claims that Ezekiel was "the father of the Messianic expectation." <sup>1</sup> Robinson

1. Smith, H. P. --The Religion of Israel, p. 243.



The Hope of the Nation

The Hope of the Nation is implied in the commonly accepted conception of the day of Yehovah. This hope appears to point back into the wilderness and wilderness which followed the dividing of the monarchy with all of its bitter results. The hope consisted of a better future for Israel which of course involved the ruling of Israel above all of her enemies. Yehovah would definitely picture a world of international, favorable Israel, and resulting in an ideal world as well as an ideal human world. The process would be of universal extent, would involve disaster to all other peoples, but Israel would assuredly would become exalted, and as the chosen instrument of Yehovah would enter an age of abundant prosperity and peace.

The Messianic idea is found up closely in the thought of the redemption of Israel, the new age, judgment, and a coronation of a personal Messiah. In many respects, and of the future, however, the personal aspect of the Messianic hope is omitted; Yehovah as the sovereign power being an objective of all expectation of a Messiah. As to the origin of the Messianic idea Professor Smith claims that Messianism was the father of the Messianic expectation. J. Robinson

says, "The figure of the Messiah, the kingly ruler who represents Yahweh, constitutes one element in the future Kingdom of God, rather than the agent by whom it is to be introduced, or the centre around which it will revolve."<sup>1</sup> It would seem that the Messiah is to be Yahweh's administrator. He is "clearly a development from the idea of the Hebrew king as 'Yahweh's anointed,' and more particularly from the idealized kingship of David, to whom the promise of perpetuity was thought to have been given."<sup>2</sup> The "righteous branch" or "shoot" from the Davidic line, will in the bright future "reign as king and deal wisely, and shall execute judgment and justice in the land."

(Jer. 17:25; 33:17). This ruler of the righteous kingdom which Yahweh will establish, is called "Wonderful Counsellor, Mighty God, A Father forever, Prince of Peace" (Is. 9:6 f.). The nation will live under His protection after a fashion which will guarantee both prosperity and security. There is, however, no hope of personal immortality here; the Messianic hope rendered this unnecessary.

The unknown prophet of the exile writing somewhere about 540 B.C. gives the most unique expression of the hope of the nation. The "Suffering Servant of Yahweh" interprets Israel as a missionary prophet to the

1. Robinson, H.W.--The Religious Ideas of the Old Test.p.198-9.  
2. Ibid, p. 199.



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somewhere about 540 B.C. gives the most unique expression  
of the hope of the nation. The "butterfly network" of  
Yahweh" interprets Israel as a mission, prophet to the

Gentiles (Is.40-55). The world must be brought to the feet of Yahweh. This goal may only be reached through Israel sacrificially offering Himself for the sins of the world. Throughout these chapters the "Servant of Yahweh" becomes a common title for Israel. That the term belongs to the nation appears plainly in such a passage as "thou, Israel my servant, Jacob whom I have chosen, the seed of Abraham, my friend" (Is. 41:8). This title had previously been given to outstanding individual Israelites and to the nation (Gen. 26:24, Abraham; Jer. 30:10; Ezek. 28:25). Regardless of the failures of Israel in the past, the nation is the righteous servant of Yahweh; to this idea the kings of the nations also agree (Is.53).

The idea of "the kingdom of God" is scattered throughout much of the Old Testament although the phrase itself is not found in Old Testament literature. A basis for the conception of the kingdom of God is laid in the creation story. The one God is the Almighty, Maker of heaven and earth, Creator, Lord, and Ruler of all things animate and inanimate. The ethical or spiritual kingdom of God rests on a basis of natural dominion (Ps.47:7; 103:19-22; 119:89-91; Is. 37:16; 29:11). The kingdom of Yahweh in its development passes through various literary



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rest of Israel. This must not only be reached through  
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105:12-23; 119:85-91; Is. 37:16; 52:11). The kingdom of  
Yahweh is the development process through which history

stages, such as the patriarchal, Mosaic, Royal, and Prophetic. Abraham was called and covenants made with him constitute the beginning of a new era in the religious history of the race. According to Amos 9:7,<sup>by</sup> Yahweh, the Supreme Ruler, all peoples, Syrians, Philistines, Ethiopians, as well as the tribes of Israel, were led and settled in their separate lands. The Holy one of Israel is conceived as seated on a lofty throne, surrounded with holy seraphs and the innumerable hosts of heaven. Naturally the highest embodiment of personal power, glory, and dominion known among men, namely, that of a splendid royalty, was employed as the best figure of the glory of the Heavenly King; and so we have the impressive apocalyptic eschatological portraiture of Yahweh sitting upon his throne high and lifted up (Is. 6:1-3; Ezek. 1:26-28; I K. 22:19). The mighty Monarch of earth and heaven is enthroned in inexpressible majesty and glory, with no power either above or below the heavens comparable to Him. In Dan. 7:9-12 Yahweh is pictured on His throne of fiery flames, with ten thousand times ten thousand ministering before Him. His execution of judgment is as a stream of fire which issues from His presence and devours His adversaries. Zeph. 3:8 also represents Him as "gathering the nations and assembling the kingdoms" in order that He may pour out upon them the fire of His fierce anger.



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Abraham was called and covenant made with him constituting  
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all peoples, Syrians, Philistines, Egyptians, as well as  
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lands. The Holy One of Israel is considered as seated on a  
ferry, surrounded by a holy nation and the innermost  
Abel hosts of heaven. Naturally the highest embodiment of  
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pour out upon them the fire of His fierce anger.

In prophecy, psalm and historical narrative, there are numerous declarations of Yahweh entering into judgment with the nations and also with His own people. The unmistakable doctrine in all these scriptural writings is that Yahweh is the supreme Judge and Ruler of the world. His overthrow of mighty cities and kingdoms, like Nineveh and Babylon is a way that He has of executing judgment on the world. At first, judgment was to be of local consequence, and was held out as an impending political calamity. Later the eschatological element became uppermost. The most important step in this later development was made by the prophet Zephaniah a little more than one hundred years after the time of Amos. He pictured the approaching calamity as apocalyptic and universal (1:14-18; 3:8), involving all mankind and even the birds of the air and the fish of the sea. Ezekiel and later apocalyptists developed the idea of Yahweh completely and universally overthrowing all of His enemies, but the essential nature of the conception changed but little. The eighth-century prophets speak of earthquake (Amos 2:13-16; 8:8), overflowing scourge (Isa. 28:15), pestilence (Amos 6:9 f.), a devouring fire (1:4, 7; 7:4), and an eclipse (Amos 8:9). Possibly the figure of the eclipse, better than the others, suggests the idea of universality. The whole idea of judgment is bound up very closely with the conception



In physics, geology and historical sciences, there  
are numerous instances of human activity being  
with the natural and with all its people. The human  
activity is in all these scientific fields is that  
Yahweh is the creator of the world and of the world.  
Overturning of mighty cities and kingdoms, like Nineveh and  
Babylon is a sign that he has of exercising judgment on the  
world. At first, however, was to be of final consequences,  
and was there not an impending political calamity. Later  
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the time of Amos. He pictured the supernatural calamity as  
apocalyptic and universal (Isaiah 24-27; 34:1-8). Involving all man-  
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Isaiah and later apocalypticists developed the idea of Yahweh  
completely and universally overturning all of his creation,  
but the eschatological nature of the conception changed not at all.  
The eighth-century prophets speak of catastrophe (Isaiah 24-27;  
34:1-8), overflowing scourge (Isaiah 28:15), perdition (Isaiah  
34:1-8), a burning fire (Isaiah 34:1-8), and an eclipse  
(Isaiah 34:1-8). Isaiah's the figure of the eclipse, rather than  
the others, suggests the idea of universality. The whole  
idea of judgment is bound up very closely with the conception

of the "day of Yahweh".

According to Jeremiah, judgment and the proceedings of the day of Yahweh will be succeeded by the restoration of Israel (23:7-8; 24:5-6). The outlook is hopeful. The process of restoration, however, will be conditioned by the fact that Yahweh requires repentance and a change of heart (3:13, 19-25; 24:7). The effect of this change will be that each member of the nation will gladly respond to the will of Yahweh.

In Joel (about 400 B.C.) one element in the hope of the nation is expressed in the idea that through the process of judgment all Gentiles will be annihilated. The enemies of Judah are conceded to be no immediate foe but all nations in general. These are to be brought together for the purpose of being annihilated (3:1-2). In the valley of Jehoshaphat Yahweh will sit in Judgment upon them (3:12). This is the nearest idea of a world judgment outside of Daniel 7:9-10. This judgment is not impartial, however, because Yahweh pleads the case for Israel (3:2). This is not a process of sifting Israel but is a method of justifying the position of Israel. It must be noted here that this Israel is not the actual but the purified and transformed Israel (2:28-29). The nation is sufficiently pure to entertain the presence of Yahweh; this could not be the case with any other nation, they must



on the day of January.

According to the report, however, the day

mentioned in the report is not the day of January.

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perish without the slightest possibility of judgment or sentence being revoked. Joel is essentially apocalyptic in character: there appears to be no direct organic relation to national or religious needs as was conceived by the earlier prophets.



which would be sufficient to justify  
the use of force. The use of force  
is justified in cases where the  
use of force is necessary to  
maintain the peace.

## Chapter V.

### The QUESTION of PERSONAL IMMORTALITY

Previous to the period of the Exile there are no traces of a doctrine of immortality. As we have seen there were certain ideas held in common regarding the state after death and the abode of the deceased; but these are of little value as far as the religion of Yahweh is concerned.

Professor Burney suggests that there is in the "J" document Genesis story of the fall of man the rudiments of a doctrine of immortality. The tree of life which grew in Eden would have insured for Adam and Eve the possibility of "living forever" (Gen. 3:22).<sup>1</sup> It should be noted that this makes no suggestion of a life of personal immortality after death. At best it may merely suggest life without death; that is, long life. Burney also points out the cases of Enoch and Elijah being translated. The idea here is that there is a possibility of the perpetuation of life; although here again the idea of life after death is not involved, for in the case of both characters they merely continued to live on without experiencing death. This is an early conception, springing from a time when Yahweh was believed to exercise

1. Burney, C.F. -- Israel's Hope of Immortality, p.20.



# THE QUESTION OF PERSONAL IMMORTALITY

Previous to the period of the Middle Ages there was no theory of a doctrine of immortality. As we have seen there were certain ideas held in common regarding the state after death and the mode of the deceased; but these are of little value as far as the relation of immortality is concerned.

Professor Burnet suggests that there is in the "document" certain signs of the fall of man the rudiments of a doctrine of immortality. The first of these signs are in the words which have been inserted for Adam and Eve the possibility of "living forever" (Gen. 3:22). It should be noted that this takes no suggestion of a life of personal immortality after death. At best it may merely suggest life without death. That is, in my view, Burnet also points out the cases of Noah and Elijah being translated. The idea here is that there is a possibility of the perpetuation of life; although here again the idea of life after death is not involved. For in the case of both characters they merely continued to live on without experiencing death. This is an early conception, arising from a time when heaven was believed to extend

influence and authority over persons on the earthly side of Sheol only. If Elijah and Enoch had been allowed to die they would have gone to Sheol and would there be beyond the control of Yahweh, their God. The only type of immortality here revealed is that which exists before death, not after it. The essential element implied here is that these characters were lifted into the society of Yahweh and were privileged to experience fellowship with Him.

Upon becoming deceased man's flesh was laid in the family grave and allowed to decompose. Man had then ceased to exist with the exception of an element of personality which descended into Sheol. This element which detaches itself from the corpse is as an image or outline of the former man, is invisible, and appears only to living people through the avenue of dreams or when called up by a necromancer. (For a description of the dichotomous and trichotomous theories, see former chapter.) Professor Kautzsch says that "in spite of its very loose connection with genuine Jahwism, the conception of Sheol--like the Hades--belief of the Greeks and all the cognate phenomena in other religions--contains an important religious feature. The tenacity with which it maintains itself all through the centuries, notwithstanding its irreconcilability





with the prevailing anthropological presuppositions, is a strong testimony to the fact that man's natural way of thinking revolts at the notion of a complete annihilation of the living personality, even if it has to content itself with a sorry substitute for a real continuation of life. Even in this there are fruitful germs of a later doctrine of immortality, and we shall afterwards see that these were not wanting also in the soil of Jahwism".<sup>1</sup>

The prophets took a negative attitude toward the popular belief in Sheol; neither were they interested in necromancy or the cult of the dead. Dean Knudson agrees with Kautzsch when he states that "while the popular heathen conception did not form the starting point of the later belief in personal immortality, it was still not without its positive value. Superstitious and idolatrous though it was, it had accustomed the popular mind to the thought of existence after death, and in so far had prepared the way for the later and higher faith."<sup>2</sup>

It must be kept in mind that the early Israelite was not interested in individual retribution. The wicked man might prosper and the righteous man might meet with disaster without particular alarm among his fellows. Yahweh

1. Kautzsch, E. - Article in Dictionary of the Bible, edited by J. Hastings, extra vol.(1904)p.669.

2. Knudson, A.C.- Religious Teachings of the Old Test.p.394.





was conceived to be interested in all individuals as a national body but He maintained no interest in individuals as such. Here we need to recall the fact that the family or the tribe was the religious unit; the individual was, even in the method of Ancestor Worship, but a part of a unified group. The individual in being a portion of a group was somehow intimately associated with his own family--ancestors and descendants. Hence it was held that Yahweh would visit the evil and the good of the fathers upon the heads of the children (Ex. 20:5; Lev. 20:5; Jos. 7:24; I Sam. 3:13). The community or tribe would reap good or evil because of the individual; the individual himself would not be rewarded (Gen. 12:17; 20:18; Exod. 12:29). The mercy of Yahweh was considered when He allowed the evil-doer to pass into death, and held the punishment for the son (I Kings 11:12; 21:29).

When the eighth century prophets arrived on the scene they directed their messages to the nation. They maintained guilt to be patterned after a collective fashion, the punishment for which would be visited upon the group, not upon the individual. With the coming of Jeremiah, however, a type of individualism came into being. A popular proverb of the period was "The fathers have eaten sour grapes, and the children's teeth are set on edge"(Jer.31:29).





This view came to have bad results. The overthrow of the nation, according to this view, was not the fault of those involved but was the fault of their ancestors. They were victims of misfortune, and nothing could be done about it; for the goodness of the individual, under such circumstances, could not in anywise prevent the calamity which came upon the nation. Jeremiah began to attest that the time had come "when they should say no more," "The fathers have eaten sour grapes, and the children's teeth are set on edge; but every one shall die for his own iniquity" (Jer. 31:29, 30). According to this new departure Yahweh was to establish a new relationship which would be between Himself and the individual. This new relationship would take preference over the old order of Yahweh's relationship with the nation (Jer. 31:31-34). Henceforth the individual and not the nation was to be the religious unit. According to this new conception given prominence by Jeremiah, the individual was very dependent upon the character of Yahweh for his needed transformation and purification. The individual could not perform this for himself any more than the Ethiopian could change his skin or the leopard his spots (Jer. 13:22-23). The law of Deuteronomy had merely led to a legal righteousness; what was necessary was the obedience of the individual to God's law: and that law must be written in the heart (Jer. 31:31-34).



This view seems to have been... the... of the...  
... according to this view, was not the... of...  
... but was the... of... They were...  
... and... would be... about 17...  
... of the... of the... and...  
... and... upon...  
... began to... the... and...  
... they should say no more, "the... have...  
... the... to... but...  
... for his own... (see... 20)...  
... to this new... to... a new...  
... the... and the...  
... the... over the...  
... with... (see... 21-22)...  
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... had... a...  
... the... to...  
... to... (see... 23-24)...

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...

The type of worship now necessary must be true and spiritual (Jer. 11:20; 17:10).

Ezekiel adopted and carried on the principles of Jeremiah's individualism. He teaches that every soul belongs to Yahweh, and Yahweh is immediately and directly interested in each one (Ezek. 18:4). The prophet exclaims on behalf of Yahweh: "Behold all souls are mine." The principle here involved is that regardless of his own past (Ezek. 18:21-28) or the sins of his fathers (Ezek. 18:20; 14:12-20), the individual rests on his own personal responsibility. The individual has the opportunity of achieving righteousness, and judgment is daily executed by God. It is of note that Ezekiel prophesied that no righteous man would fall in the downfall of Jerusalem (Ezek. 9:3-6), but later he declared that the righteous and the wicked would both be destroyed.

It is evident that Ezekiel's idea of individual retribution became securely fixed in the consciousness of the nation. We find these conceptions through much of the materials contained in the popular books; the Psalter and Book of Proverbs. The idea in the Psalms seems to be that the righteous may suffer much, but Yahweh will deliver the righteous man from all affliction. All of the bones of the righteous man are kept, not one of them is broken, but evil slays the wicked (Ps. 34:18,19 ff.; 37:28 etc). According



The type of work up and necessary must be true and reliable

See: 11:10; 17:10.

Excluded adopted and rejected on the principle of

Excluded's individuality. It reaches that every soul belongs

to himself, and Yehon is immediately and directly interested

in each one (Excl. 12:1). The prophet's attitude on death

of Yehon: Excl. 12:1-2. The prophet's attitude

here revealed is that recognition of his own past (Excl. 12:1)

12:1-2) or the aim of his Yehon (Excl. 12:1; 12:2-3).

The individual rests on his own personal responsibility.

The individual has the opportunity of achieving his own

and present in fully accepted by God. It is of note that

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the nation. We find these conceptions through much of the

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Yehon and the Yehon, but one of them is broken, but will

bring the Yehon (Excl. 12:1; 12:2-3). According

to Proverbs the righteous and the wicked are to receive their rewards on earth (Prov. 11:31). The outcome of righteousness is life, but the outcome of wickedness is death (Prov. 2:21; 10:2; 11:19; 15:24f.; 19:16). The great difficulty with these conceptions was that with a program of retribution in this life there was no way of solving the problem which pertained to the prosperity of the wicked and the suffering of the righteous. As long as this view was rigidly maintained there was no opportunity for the development of any adequate conception of immortality.

The Book of Job is abundant in pictures of the darkness of the outlook pertaining to the possibility of a future life (chapters 3, 7, 14). These very pictures, however, seem to be the stepping-stones upon which the spiritual nature of man rises up toward a position where a life beyond the grave becomes possible. In 14:13-15 job is addressing Yahweh:

"Oh that Thou wouldst hide me in Sheol,

That Thou wouldst keep me secret, until

Thy wrath be past,

That Thou wouldst appoint me a set time

and remember me!

If a man die, shall he live again?





"All the days of my warfare would I wait,  
Till my relief should come.  
Thou shouldst call, and I would answer Thee.  
Thou wouldst have a desire to the work of  
Thy hands."

Here the picture is of a weary warrior longing for the day when relief will be sent him. Following this Job "dwells longingly upon the joy with which, if it could be anticipated, he would look forward to the sound of Yahweh's voice, calling him to a renewed state of fellowship with Him".<sup>1</sup> In 19:25-27 it would seem that Job, almost in desperation and but for an instant, seizes on to the conviction that even if relentless friends have failed him there is One who will act as his Vindicator and declare his innocence in the face of the world. In this gleam of inspiration there seems to be a hope of assurance even in the moment when his physical bodily strength is about to become exhausted. Burney states that "this passage is the highest venture of faith contained in the book of Job. The idea of a future life--using the expression in the sense of an existence after death not wholly removed from the presence of God--has been hinted at, as we have seen earlier in the book, though to the writer it seemed beyond the reach of aspiration.

1. Burney, C.F. - Israel's Hope of Immortality, p.51.



And the day of my venture was I told.

And my father about the same.

Then I should call, and I would answer him.

Then I should have a letter to the north of

My hands.

But the distance of a year, with the long

way when I should be, and the long time that

the day lastly with the day when it is said

by antiquaries, as when I should be to the south of

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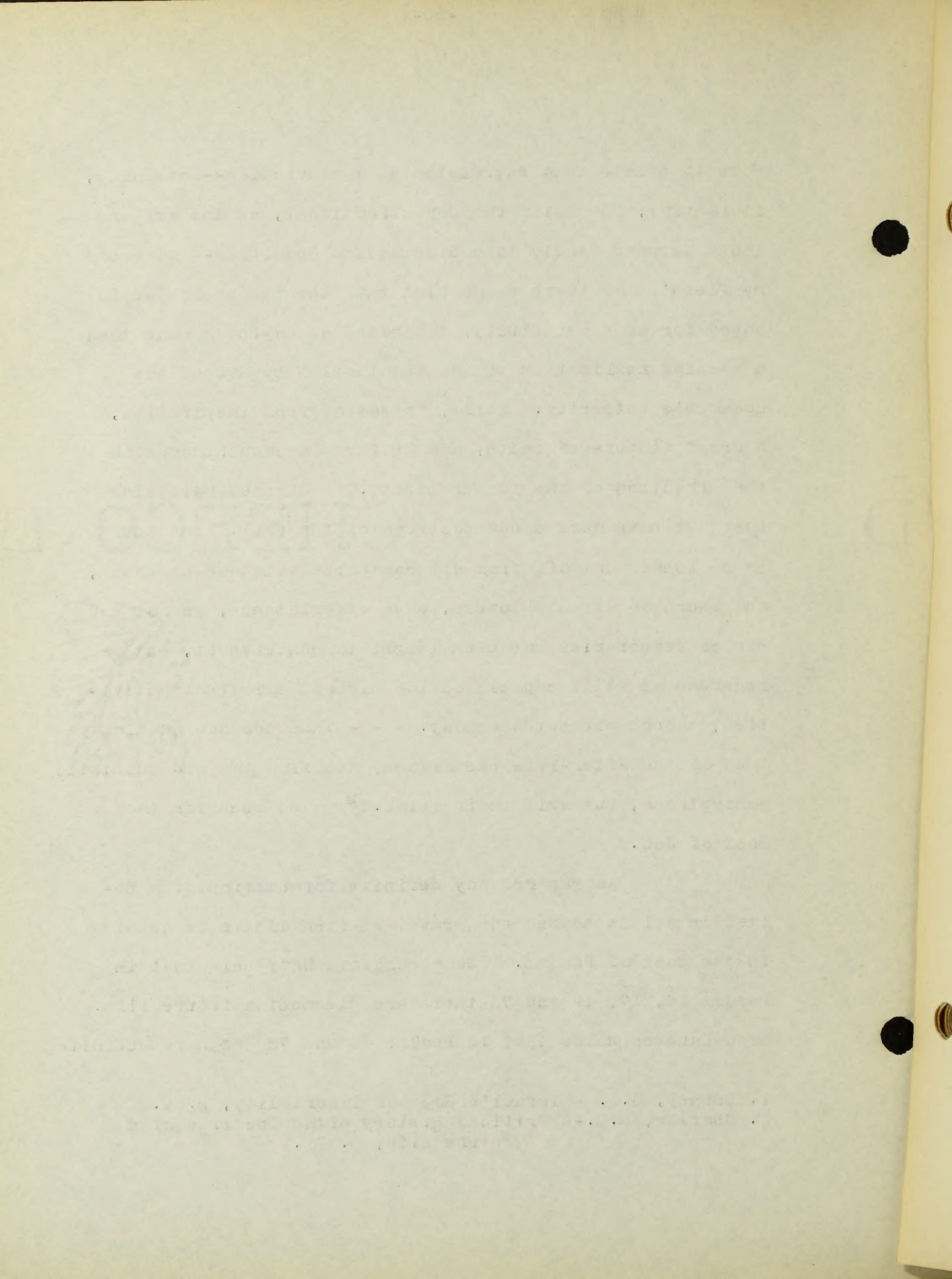
when I should be to the south of the day when

Here it bursts into expression as a conviction--something, it is true, far below the Christian ideal, as the writer looks forward merely to a disembodied condition--'without my flesh', and there is no hint that the vision of God is hoped for as a perpetuity, or indeed as anything more than a passing realization of the vindication by God of the speaker's integrity. Still, it was a great inspiration, a great venture of faith, and it forms a step upwards in the direction of the fuller light".<sup>1</sup> Charles maintains that "We have here a new doctrine of the soul. The soul is no longer cut off from all communion with God on death, and shorn of all its powers, even of existence, as Job and his contemporaries had been taught to conceive it, but is regarded as still capable of the highest spiritual activities, though without the body. - - - Thus the new and lofty idea of the after-life has arisen, not from the old animistic conceptions, but amid their ruins."<sup>2</sup> So much for the Book of Job.

As regards any definite formulation of a belief in a life beyond the grave, we find little or nothing in the Book of Psalms. Some scholars have held that in Psalms 16, 17, 49 and 73 there are gleams of a future life. Dean Knudson holds that in Psalms 49 and 73 "we have definite

1. Burney, C.F. - Israel's Hope of Immortality, p.54.
2. Charles, R.H.-A Critical History of the Doctrine of a Future Life, p. 71.





statements relative to the after-life".<sup>1</sup> Doctor R. H. Pfeiffer says pertaining to Ps. 16:10, "This is the closest approach to a doctrine of immortality found in the Psalter".<sup>2</sup> Previous to the time of Daniel the pious Jew had no more expectation for the future than is here held forth.

Positive material dealing with the question of immortality in the Old Testament is meagre. In Job a strong aspiration emerges and shoots upward but only to fall short of any real spiritual conviction. Considering the evidence of the Psalms as doubtful it may still be held, however, that in Job alone there is sufficient evidence to prove that even if it were only to a small group the idea had come so near fruition that future conceptions built upon it could easily foresee the destined goal of a blessed future life for the righteous individual in Israel. This glimmer of a personal immortality coupled to the idea of the coming Messianic Kingdom became the ground upon which the doctrine of a resurrection becomes logical.

1. Knudson, A.C. - Religious Teachings of the Old Test.,  
p.402.

2. Pfeiffer, R. H. - Class Notes in Course "Psalms and Job".



reference relative to the other side.

It is also possible to say that, in the present

state of knowledge, it is not possible to say

whether or not the time of the first war was

the same for the future that it has been for the

past. It is also possible to say that the

time of the first war was the same for the

past as it is for the future, but only if

we are talking about a single event.

The evidence of the future is doubtful if we

believe, however, that in the future there is

any more to be proved than it is now.

The idea was once so near truth that it is

still upon it could easily be seen the

difference between the two sides of the

question of a personal interest in the

of the world. It is also possible to say

that the future of a nation is becoming

1. The future of a nation is becoming

1. The future of a nation is becoming

2. The future of a nation is becoming

## Chapter VI.

### ESCHATOLOGY of the NATION and the DOCTRINE of PERSONAL IMMORTALITY SYNTHESIZING in the CONCEPTION of the RESURRECTION

Previous to the time of the Exile the doctrines of national interest and consequence, and the doctrines dealing with the possibilities of the individual, appear to pursue independent channels as they flow onward in Old Testament tradition. After the time of the Exile these independent streams of conceptual thought come much nearer together and are found exerting considerable influence over each other. It is not until the close of the fourth century or the early part of the third century, however, that these two streams have influenced each other to the point of emerging. What now takes place is that the hope of a blessed immortality of the faithful is held along side of the coming Messianic Kingdom and in order that the two conceptions become harmonized and the righteous individual be privileged to experience the joys of the Messianic Kingdom it becomes necessary to raise the individual from Sheol, if he is to be on hand for the occasion.

The Messianic Hope laid claim to the consciousness of the nation and at the same time the claims of the indi-



Jan. 1917

REMARKS ON THE THEORY OF THE INDIVIDUAL AND THE NATION

THEORY OF THE INDIVIDUAL

OF THE INDIVIDUAL

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vidual be privileged to experience the joys of the individual  
condition it becomes necessary to raise the individual from  
below, if he is to be prepared for the occasion.  
The individual is in a state of the individual  
of the nation and of the time the time of the indi-

vidual had to be appreciated. These individual conceptions had become so positive in nature that they could not be brushed aside from the religious thinking of the day. Consequently the future could not be mapped out without adequate consideration of both the coming Messianic Kingdom and the participation of the righteous individual who had played his part in Israel. "The righteous individual and the righteous nation should be blessed together--or rather the righteous individual should ultimately be recompensed--not with a solitary immortality in heaven or elsewhere, but with a blessed resurrection life together with his brethren in the coming Messianic Kingdom."<sup>1</sup>

It has been pointed out that there is no definite permanent establishment of a doctrine of individual immortality in the Old Testament. This fact makes it all the easier to conceive the idea that the individual should not expect to be blessed outside of the group. His blessed future becomes probable and possible through the realization of the entire religious community.

In Isaiah 26:1-19 the author portrays the construction of the new kingdom as a strong city, with salvation as walls and bulwarks, and gates which open to allow the righteous nation to "enter in" (26:1-2). The nation is small in numbers, consequently the righteous dead shall

1. Charles, R. H. - A Critical History of the Doctrine of a Future Life, p. 126.





rise and join with the nation on the joyous occasion. Charles holds with the scholars Duhm and Cheyne that Is. 26:19 should read as follows: "Thy dead men (Israel!) shall arise, and the inhabitants of the dust shall awake and shout for joy; for a dew of lights is thy dew, and the earth shall produce the shades."<sup>1</sup> J. A. Selbie says that "compared with Is.26:14 this verse must be understood as a prayer for the resurrection of individuals".<sup>2</sup> It would seem that in this passage there is the union of national and individual aspects. Difficulty may be encountered at this point if it is considered that at this time the conception was still being held that Yahweh exerted no influence over Sheol; the abode of the righteous dead. If in Sheol they were shut out from the influence of Yahweh, how could they be restored to a bodily existence for participation in the Messianic Kingdom? If it be held that Yahweh had already evolved to the point of being a God of universal history and a God of the universe, then it becomes safe to conjecture regarding the power of Yahweh over those existing in Sheol. In view of this latter conception the passage in Isaiah makes possible a resurrection to a life of organic and living relationship with the righteous community on earth. The resurrection, however, is a

1. Charles, R. H.-A Critical History of the Doctrine of a Future Life, p. 127.

2. Hastings, James, Dict. of the Bible, vol.IV, p. 232.



rise and fall with the motion on the globe's rotation.

Other notes with the complete names and names that

is. 18:12 should read as follows: "The text now (lasted)

shall arise, and the inhabitants of the earth shall arise

and stand for joy; for a day of wrath is for them, and

the earth shall produce the enemy." I. A. Kelly says

that "combined with 18:30-31 this verse must be understood

as a prayer for the resurrection of individuals." I

shall read the passage thus: "The union of

national and individual aspects. With many say as an

example of this point it is suggested that at this

time the resurrection was still being held for years ex-

isted no influence over death; the scope of the righteous

new. It is clear they were not out from the influence

of Yahweh, but could they be restored to a bodily existence

for participation in the Messianic Kingdom? It is held

that Yahweh was already evolved to the point of being a God

of universal history and a God of the universe, then it is

conceivable to conjecture regarding the power of Yahweh

over those existing in death. In view of this latter con-

dition the passage is treated as possibly a resurrection

from life of organic and living relationship with the spirit-

uous community on earth. The resurrection, however, is a

1. Isaiah, N. R. A. Critical History of the Doctrine of a

Future Life, p. 127.

2. Hastings, Dictionary of the Bible, vol. IV, p. 432.

resurrection for the righteous only, for the wicked should not be allowed any indulgences in the good things of the coming Messianic Age. This limitation of the resurrection to the righteous only is the primitive form of the conception.

Because of the resemblances of Jewish doctrine of the resurrection to that of the Mazdean doctrine, and because of its late appearance in Israel, Knudson says that evidence suggests that the teaching was borrowed from the Persians.<sup>1</sup> Charles, however, holds that because of the spiritual content of the Jewish doctrine it could not have been produced from the Mazdean doctrine, even if the Mazdean doctrine existed previous to the Jewish doctrine.<sup>2</sup> Charles also holds that the "spiritual form of the resurrection doctrine is the genuine product of Jewish inspiration; for all its factors are indigenous to Jewish thought."<sup>3</sup>

In Hosea a religious transformation of character appears to be a spiritual resurrection: "After two days will he revive us: on the third day he will raise us up so that we shall live before him" (Hosea 6:2). A political restoration of Israel is evident in Ezekiel where the dry bones are restored (Ezek. 37). The restored people are to be God's people (Ezek. 37:13); they will be cleansed from

1. Knudson, A.C.-Religious Teachings of the Old Testament, p.405.

2. Charles, R.H.-A Critical History of the Doctrine of a Future Life, p.128.

3. Ibid, p.128.





all sins and transgressions (Ezek.37:23); they will be governed by one of the Davidic line, and they will walk in the statutes and judgments of Yahweh (Ezek. 37:24,25); an everlasting covenant of peace will be made between Yahweh and them, and Yahweh will dwell with them forever (37:26,27). Here in Ezekiel the resurrection is to be national in character and assumes a moral regeneration of the people.

In Isaiah 26, the righteous individual is to be restored sometime after death to a state of communion with God and with the righteous community. Thus, according to this passage, the essential elements of the resurrection doctrine consist of this process of double restoration to the communion with God and to communion with the righteous, faithful community.

Previous to the establishment of the Messianic kingdom idea the righteous dead must abide in Sheol, apart from the influence of Yahweh. In a later period when the idea of Sheol was given up as the abode of the righteous, and the conception of Heaven or Paradise taken on as the abiding place of the righteous dead, death then made no gap in the fellowship and communion of the righteous with God. As a result of this feature in the new program the first element of the resurrection was no longer subject to



all time and everywhere (Gen. 22:15); and all the  
restored by use of the Davidic line, and the Davidic line  
is the righteous (Gen. 22:15, 18).

An everlasting covenant of peace will be made between  
Yahweh and Israel, and Yahweh will dwell with them forever  
(Isa. 54:10). Here is the restoration of the Davidic line  
restored in character and essence a royal restoration  
of the people.

In Isaiah 55, the righteous individuals are to  
be restored according to their deeds to a state of communion  
with God and with the righteous community. This, according  
to this passage, the essential elements of the restoration  
doctrine consist of this process of people's restoration to  
the communion with God and to cooperation with the righteous,  
faithful community.

Reference to the righteousness of the community  
indicates that the righteous deed must exist in itself, apart  
from the influence of Yahweh. In a later passage when the  
idea of God's law is given up as the source of the righteous,  
and the conception of Israel or Israelites taken up as the  
ethical basis of the righteous deed, then there is no  
room in the relationship and communion of the righteous with  
God. As a result of this feature in the new program the  
first element of the restoration was no longer subject to

any condition of time. The second element, however; that of restoration to the righteous community, may not be realized until the coming New Kingdom became actual either in this world or in the world to come.

A further conception of this resurrection ideal may be found in the restoration to the communion with God and communion with the righteous community, if considered to be not after death but in this life. This would be completely within the bounds of a spiritual resurrection ideal, and would consist of a purging process by means of which the individual would be made acceptable for a new life with God and in the community of the faithful. Without attempting to remove the fact of death from this resurrection ideal it easily becomes evident that this new resurrection life begins to be experienced immediately after death. It may not be fully consummated, however, until the righteous community becomes established. It is only in this second essential aspect of the double restoration idea that the temporal element will have to be considered at all.

An indication that the resurrection doctrine was current is found in Psalm 88. The psalmist says that his life draws near unto Sheol (v.3); he asks: "Wilt thou show wonders to the dead?" "Shall they that are deceased arise



any condition of time. The second element, however,

the first restoration in the historical community, may not

be realized until the third has been secured, which

is not in this case or in the world as now.

A further condition of this restoration is that

may be found in the restoration to the community with God

and communion with the righteous community, it is necessary

to be not after death but in this life. This would be

completely within the scope of a spiritual restoration

ideal, and would consist of a political process of means of

which the individual would be made responsible for a new

life with God and in the community of the faithful. With-

out attempting to remove the last of these from this restor-

ation ideal it easily becomes evident that this new restor-

ation ideal is to be experienced, immediately after

death. It may not be fully consummated, however, until

the righteous community has been established. It is only

in this second essential aspect of the double restoration

idea that the temporal element will have to be considered

at all.

An indication that the restoration doctrine was

current is found in Isaiah 60. The prophet says that his

life draws near unto Israel (v. 1); he says: "All flesh shall

know me in the day," "shall they that are distant arise

and praise thee?" (v.10) In verse 5 the idea of the resurrection is completely rejected; "Like the slain that lie in the grave whom thou rememberest no more, and they are cut off from thy hand." Singularly, it would seem, this psalm stands out, expressing a negative, pessimistic, despairing attitude.

From the Maccabean period comes the Book of Daniel, possibly about a century later than the apocalypse of Isaiah 24-27. In Dan. 12:2 it is declared that "many of them that sleep in the land of dust shall awake, some to everlasting life, and some to shame and everlasting contempt." In this it may be easily detected that the resurrection doctrine has undergone a complete transformation. Previous to this conception resurrection was to be experienced only by the righteous individual who was a part of the righteous group in Israel. Now the good and the bad in Israel are to be resurrected. The change in the doctrine is considerable. If the resurrection is to be extended to the wicked as well as the righteous the original significance of the doctrine has become obsolete or else forgotten. The former conception was that the righteous would be restored to the communion with God after having been broken off by death. The status of the resurrection doctrine in Israel now is that all the members of the nation,



and praise itself" (v. 10) in verse 5 the idea of the  
restoration is completely rejected; "I will not stain  
that life in the grave when I am ready to rise, and  
they are cut off from my name." "Nevertheless, it would  
seem, this passage stands out, expressing a negative, pos-  
sible, desecrating attitude.

From the historical period comes the idea of  
Israel, especially about a century later than the apostrophe  
of Isaiah 44-45. In fact, it is believed that "some  
of them had sleep in the land of their fathers, some  
to everlasting life, and some to shame and everlasting  
contempt." In this it may be easily stated that the  
restoration doctrine has undergone a complete transforma-  
tion. Previous to this complete restoration was to be  
experienced only by the righteous individuals who were a  
part of the righteous group in Israel. Now the good and  
the bad in Israel are to be resurrected. The change in the  
doctrine is considerable. If the restoration is to be  
extended to the wicked as well as the righteous the original  
significance of the doctrine was become obsolete or else  
forgotten. The former doctrine was that the righteous  
would be raised to the resurrection with God, but having  
been kept off by death. The nature of the restoration  
doctrine in fact now is that all the members of the nation.

both wicked and righteous, will become restored, and as a national body will be presented before God for judgment. It is quite evident that the author of Daniel was thoroughly inoculated with the idea that the righteousness of God was of a retributive character. If this doctrine of the resurrection as found in Daniel is primarily of Jewish origin and not due to Mazdean influences it must be deduced that in the mind of the author Sheol lay beyond the boundary line of God's jurisdiction to the degree that although He could raise the shades from Sheol He could not influence them toward either good or evil as long as they remained in Sheol. Hence it follows that those in the abode of Sheol must be resurrected to a life on earth if they are to receive a reward of the nature of either good or evil. This doctrine of the resurrection, considered in its broadest aspects, is seen to include Israelites, and Israelites alone. Moreover, in Daniel, the resurrection ushers in the Messianic Kingdom (12:1).



both sides and present, with those present, and as a  
national body will be presented before the  
It is quite evident that the author of this work  
associated with the fact that the righteousness of God was  
of a relative character. In this doctrine of the resur-  
rection as found in Daniel is primarily of Jewish origin  
and not due to Hellenic influences it must be admitted that  
in the mind of the author these two factors are  
of equal importance to the degree that although the words  
raise the shades from Christ the words are not identical  
raised either good or evil as long as they remained in obscurity.  
Hence it follows that those in the land of Israel must be  
represented as a life on earth is they are to receive a  
reward of the nature of either good or evil. This doctrine  
on the resurrection, compared in its original meaning,  
is seen to include Jewish, and Hellenic ideas. There-  
fore, in Daniel, the resurrection appears in the Hellenic  
language (12:1).

## Chapter VII.

### SUMMARY and CONCLUSION

There appears to be three stages in the development of the idea of immortality as found in the Old Testament. First, immortality is achieved for the individual for the purpose of enjoying the Messianic Age; Second, the idea of a perpetual and endless communion with God; Third, the immortality of the individual and of the nation through the potential capacity of the resurrection of the dead.

The chief factors of the doctrine of the resurrection are the doctrine of an individual immortality of the righteous, and the doctrine of the Messianic Kingdom. With the evolution of the resurrection doctrine, however, the idea of individual immortality falls into the background. The righteous individual came to look forward to a blessed future for which he was eligible on the grounds that he was a part of the national body.

The hope in a double resurrection included the idea of restoration to the Communion with God, and also restoration to the righteous community. In its earlier stages the doctrine of resurrection included only righteous Israelites but later became extended to also include the wicked members of the nation.



# THE DOCTRINE OF RESURRECTION

There are three ways in which the doctrine of the resurrection is related to the Old Testament. First, immortality is achieved for the individual for the purpose of enjoying the Messianic Age; second, the idea of a perpetual and endless communion with God; third, the immortality of the individual and of the nation through the potential reality of the resurrection of the dead.

The chief factors of the doctrine of the resurrection are the doctrine of an individual immortality of the right soul, and the doctrine of the Messianic Kingdom. With the evolution of the resurrection doctrine, however, the idea of individual immortality falls into the background. The righteous individual came to look forward to a future for which he was eligible on the ground that he was a part of the national body.

The hope in a double resurrection included the idea of restoration to the communion with God, and also restoration to the righteous community. In its earlier stages the doctrine of resurrection included only the righteous Israelites but later became extended to all who had wicked members of the nation.

As these stages of development are traced it becomes clear that the religious life of the individual Hebrew was subordinate to the life of the nation. In Hosea and Ezekiel the nation is conceived as capable of life and death; and the conception of resurrection is largely figurative, in which the recovery of national life is greatly desired. The prophecy of national resurrection in Is. 53:10 is of a peculiar character. The Servant of Yahweh is presumably Israel idealized, but is described in so individual a way that if a personal conception were given immediately the resurrection prophecy takes on individual aspects. The next step in the developing conception of resurrection is the idea of individual and national considerations appearing together in Is. 26. In Dan. 12 the idea of the resurrection of individuals stands out more clearly--this, of course, comes from a late period, that of Maccabean times. Here also is introduced the idea of the resurrection of wicked Israelites, who, along with the righteous, will appear for judgment before God, in anticipation of the Messianic Age.

It seems that the more glorious the Messianic Hope becomes the greater the need of the dead Israelites being present for the fulfilment of that hope.

In Job the sufferer is dying with unjust condemnation



As these studies of development are treated as basic  
studies that the relation of the individual to the  
community to the life of the nation. In these and other  
the nation is conceived as a whole of life and death; and  
the conception of resurrection is largely figurative, in  
which the recovery of national life is usually desired.  
The progress of national resurrection in 1930 is of a  
peculiar character. The revival of religion is practically  
almost idealized, but is described in an individual way  
that of a personal conception that gives indirectly the  
resurrection of property to the individual aspect. The  
next step in the development of resurrection is  
the idea of individual and national resurrection together  
the resurrection is 1930. In 1930 the idea of the resur-  
rection of individual and the resurrection of  
the nation, comes from a last period, that of national resur-  
rection. This idea is introduced the idea of the resurrection of  
individual resurrection, and, along with the resurrection, with  
a view to the resurrection of the nation, in which resurrection of the  
individual is.

It seems that the more glorious the resurrection hope  
becomes the greater the need of the resurrection hope  
is for the resurrection of the nation.  
In the resurrection is dying with resurrection

resting upon him, and with apparent disregard as far as Yahweh is concerned. If he goes to Sheol he will be away from the influence of Yahweh. Consequently he rises to the hope that his "Vindicator" lives; that he will be released from Sheol (14:13 ff.); and that he himself may see his God (19:25). This implies death and a resurrection after death.

As we have searched for conceptions of immortality and resurrection as disclosed in the literature of the Old Testament we have estimated the contributions of Semitic Animism and Ancestor Worship; the abode of the deceased; general eschatological features, and the hope of the nation, as these have both directly and indirectly contributed to the possibilities of our thesis.

Throughout the survey it is evident that to a very large extent the content of these doctrines is determined by the Israelitish and Jewish conception of Yahweh. As long as the influence and jurisdiction of Yahweh was conceived as limited to a life in this world only, there could be no possibility for an individual immortality. When Israel attained a real monotheism, however, even to Yahweh being conceived as God of the universe, then came the opportunity for moral speculation in the realm of future possibilities.



residing upon him, and with apparent disregard as far as  
Yahweh is concerned. It is clear to what he will be able  
from the testimony of Yahweh. Consequently he rises to  
the hope that his "Victor" lives; that he will be  
released from school (14:11); and that he himself may  
see him too (14:12). This implies death and a resurrection  
after death.

As we have seen, the conception of immortality  
and resurrection as discussed in the literature of the Old  
Testament we have examined, the traditions of Jewish  
Anima and Ancestor worship; the ideas of the Resurrection;  
general eschatological features, and the hope of the nation,  
we have seen both directly and indirectly connected to  
the possibilities of our thesis.

Throughout the study it is evident that to a  
very large extent the content of these doctrines is deter-  
mined by the Israelite and Jewish conception of Yahweh.  
As long as the individual and the nation of Yahweh was con-  
sidered as limited to a life in this world only, there could  
be no possibility for an individual immortality.

Israel attained a real immortality, however, even in Yahweh  
being conceived as God of the universe, and thus the oppor-  
tunity for actual resurrection in the realm of future possi-  
bilities.

The period of the Exile undoubtedly contributed to the thought of the individual. The result was that the individual came to be considered as a potential religious unit belonging nevertheless to a larger body-- "the chosen people" of Yahweh.



The period of the early nineteenth century  
in the history of the Republic. The result was that  
the individual came to be considered as a political  
entity with certain responsibilities to a larger body--  
"the chosen people" of Jehovah.

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